

MOODY BIBLE INSTITUTE MONTHLY

Volume XXV

September, 1924

Number 1

Special Features in October

Rev. John Alfred Faulkner, D. D., LL.D.,
Professor of Church History in Drew Theological Seminary (Methodist Episcopal)—
A New Contributor.

Baccalaureate Sermon by Rev. W. Graham Scroggie, of Edinburgh, Scotland.

Professor Leander S. Keyser, D. D., writes with quiet humor on some of the contradictions of the Modernists under the caption, "Three Different Views of Jesus Christ."

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Vol. XXV

SEPTEMBER, 1924

No. 1

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SUBSCRIPTION PRICE: \$2.00 a year to any address in the world. Remittances should be sent by bank draft, or postal or express money order.

Moody Bible Monthly

Publication Office: Mount Morris, Ill.

Editorial and Executive Offices: 153-163 Institute Place, Chicago, Ill.

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Entered as second-class matter January 9, 1919, at the postoffice at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

September, 1924

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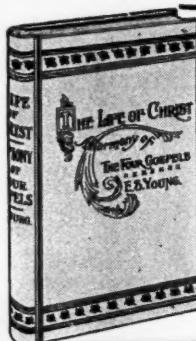
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Moody Bible Institute Monthly

SEPTEMBER, 1924

EDITORIAL NOTES

"He taught them as one having authority and not as the scribes." Matthew 7:29.

The compound Greek word *exousia* is commonly rendered in our translations by "authority, jurisdiction, power, right."

But none of these renderings **Cut From the Loaf** contains the original sense of the word and to which it is fully entitled in this text.

The Greek *ousia* from the substantive verb to be means being and the compound *exousia* means from out being. In other words, Jesus taught them as one having that which He taught them from out of His own being; that is to say, from a background in His own consciousness. The teachers of the past had taught what they had learned from human sources, or through inferences or speculation. But the people who listened to our Lord discerned that He was not a speculator but one who brought up His subjects from a deep original inexhaustible spring within Himself. Starting with *exousia* in its etymological sense, He easily passed into *exousia* in its derived sense of authority, prerogative or power. What a startling thought this is!—Rev. David Cole, D.D., in *The Teaching of Our Lord*.

* * *

Our friend and brother, Rev. Harold Paul Sloan, D.D., gave his impressions of the late General Conference of the Methodist Episcopal church in an informing article **Methodist Orthodoxy** which appeared in the *Northwestern Christian Advocate* last June. It gave us pleasure to read it, and especially that portion of it which referred to the Episcopal address. Dr. Sloan thinks that among the many declarations of the Conference none was more significant than its expression upon matters of faith, and that one of the strongest and clearest of such expressions was that which the bishops thus said. They pronounced for:

"An authoritative Bible, the inspired Word of God; an everlasting personal God, immanent and transcendent; the Godhood of Jesus Christ the eternal Son, who became incarnate by the womb of the Virgin Mary; that His death is a full, perfect, and sufficient sacrifice for the sins of the whole world; that He took again His body on the third day, and lives the final Almighty Judge of the earth, King of kings, and Lord of lords; that the Holy Spirit is a personality, the regenerator and sanctifier of men; that the gospel of salvation includes redemption, justification, regeneration, sancti-

fication, and the witness of the Spirit."

Modernists can draw very little comfort from the above, wherefore we trust it will do much to "lift up the hands which hang down and the feeble knees" of the evangelicals in that great denomination, that their testimony, like that of their leader, Dr. Sloan, may take on new boldness and power.

* * *

It was an unusual experience surely, that of the prayer which closed the all-night meeting of the Committee on Resolutions of the National Democratic Convention at New York. The Ku Klux debate had been a bitter one, and as the exhausted delegates realized that it was over so far as the work of the committee room went, some one started the Lord's Prayer in which all joined, and then Mr. Bryan, it is reported, followed with an extemporé prayer for peace and good-will and guidance in the convention. How such an event demonstrates the reality of a personal God in the consciences of men, and testifies to the deepest of human needs!

Ku Klux Klanism is generally spoken of as the interjection of religion into politics, and from one point of view it is, but from another it is not. We are not in the secrets of the Klan, but we do not believe it has any thought of interfering with the religion of any one who is confining himself to his religion. The Klan must know and fully admit, that the Roman Catholic has as much right in this country to worship and serve God after his own choice as has any Protestant. But the fear is that the hierarchy as it is called, has designs on the political liberties of the people. The grip of the Pontiff is feared. If the Roman Catholic leaders could quiet these fears in ways open to them to do so, excitement would quickly die down, and it would be seen that the theological and ecclesiastical differences between them and Protestants would cut little or no figure at the polls.

This fear has found fresh expression in correspondence coming to the MONTHLY as a reaction to the editorial in our July issue entitled, "Cardinal Mundelein's Americanism." We quote a paragraph or two from one writer, a minister in Minnesota, who says:

"Perhaps the Americanism of Cardinal Mundelein is of the political type of some loyal Irish Roman Catholics who declare they take their religion from Rome, but not their politics.

That is not so bad, after all. But it is the Romish propaganda to capture all of our countryside, which as a rural pastor, gives me serious apprehension. I should like to dismiss this as an idle dream, but both by observation and experience I have been in contact with Romish entrenchment and opposition to American ideals in whole sections of open country in Wisconsin and Minnesota. Nothing could be a greater menace for America and the Americanism we cherish, than to have Rome succeed in her far-sighted policy to capture the rural sections for her ecclesiastical system.

"I know of Roman Catholic rural communities in Wisconsin and Minnesota where Romanism holds full sway, which not only need to be evangelized, but Americanized as well."

* * *

We believe that Mr. Ben. W. Hooper, chairman of the United States Railway Labor Board, is a man in whom the public generally believes, **Ben. W. Hooper and the Socialists** a kind of Charles G. Dawes man who dislikes "bunk." There-

fore, his reply to the public attacks upon him by Mr. Warren S. Stone, grand chief of the Brotherhood of Locomotive Engineers, and D. B. Robertson, head of the railway firemen, which saw the light this summer, has more than a passing interest for all true Americans. He charges these labor leaders with being the leaders also of a political movement whose object is to deliver railway employees into an alliance with socialism. He thinks they would destroy the transportation act in order to escape the public supervision of railroad labor controversies which it guarantees. Addressing them directly, he said:

"If there ever was a flagrant example of journalistic prostitution, it is your political organ, *Labor*, subsidized as it is from organization treasuries, reeking with foul assaults upon men and motives, vilifying all public officials from the supreme court down, sowing the seeds of suspicion and hatred and religiously excluding all truth that does not harmonize with your political program."

These are serious words to come from a man of Mr. Hooper's standing and sense of responsibility. We have seen no reply to them, and unless they can be successfully refuted, they are the hoisting of another danger signal as we come up to the momentous act of voting for congressmen in November.

This periodical is not in politics and never means to be partisan in its editorial utterances. In the present national

campaign it would be restrained **Tax** by that fact in anything it **Reform** might say about the presidential candidates. But there is a broader question before the people in the matter of tax reform, which it would be well for them to take up with their candidates for congress. The question was put before us very clearly by the President when he signed the tax revision bill late last spring and told us that as a permanent expression of government fiscal policy it contained provisions which, in his judgment, were harmful to the future of the country. A leading secular journal, in echoing the President's fears, said that if those provisions prevailed in our fiscal policy, we might bid good-bye to our present prosperity and progress. The exorbitant estates tax and the gift tax were particularly in mind as being nothing less than actual confiscation of wealth, that is to say, "attempts to destroy accumulations and give over property to organized politics." The publicity provision is another expression of the same spirit and tendency, an effective agency "for setting citizen against citizen and for putting the weaker and more conscientious enterprises at a disadvantage with the stronger or more unscrupulous." It heads us backward not forward, though commonly its advocates are radicals who are supposed to be very progressive. They are ignorant of history, that is all. See that your congressmen are true Americans on tax measures.

* * *

Last spring a convention of women met at Washington, D. C., in the interest of the enforcement of law. They waited

on the President, who informed them in a brief speech, **Obedying** that there was something **Law** still harder to bring about, and that was obedience to law. Mr. H. D. Nims, of the New Jersey bar, in a recent address before a meeting of commercial men in that city said, that this country seems to stand before the world as the most lawless of all the great civilized nations, and he referred in proof of it to the 1923 report of the Committee on Law Enforcement of the American Bar Association.

The point which Mr. Nims made was as to our personal attitude toward law. He who deludes himself into a belief that every thief and murderer should receive the punishment prescribed by law, while he himself may be permitted to exercise his judgment as to when and how he shall break various other rules which interfere with his personal comfort, is not playing the game as an American citizen, Mr. Nims thought. There is something else however, that he is not doing which is more serious.

Take it to yourself, dear reader, do you observe the law about speeding your machine, for example? About filling out your income tax return? About customs duties when you return from

abroad? And do you personally live within the restrictions of the Volstead law?

* * *

A conference on present-day morality was held in Chicago during the summer, at which Rev. Philip Yarrow, state superintendent of the Illinois **Conditions** Vigilance Association, and **Surrounding** Mrs. A. J. Howell, girls' **Our Youth** counsellor of the New York Civic League, did some plain talking, if only the public will hearken.

They talked about home conditions, and charged them with responsibility for the increase of immorality, saying truly, that nothing in our life today will take the place of the old-fashioned virtues of former American homes under whose restrictions and restraints the greatest of our leaders have been produced.

They talked about school conditions which were failing miserably to emphasize the racial and historic, as well as the personal arguments for maintaining our high American standards of sex purity.

They talked about court conditions, and characterized government in America as rapidly approaching a "cruel joke." Crime is increasing because public officials it was affirmed, "have neither the power nor the brains to prevent 70 per cent of our criminals from going scot-free."

They talked about amusement conditions. "Degenerated producers have thrust lustful thoughts into the minds of American youth in such a way that never before has there been such a wild abandon to uncontrolled sex impulse as marks the life of this generation." The sly bootlegger too, is insinuating himself and his poison into the high schools, and "youngsters think it a tame party now, if the pocket flask does not pass around," Mrs. Howell said.

We believe the picture given us by these social workers is not glaringly overdrawn, and surely it gives point to the editorial following this, "Educate the Heart."

* * *

George I. Angell, a Boston philanthropist of thirty years ago, in a visit to Florence, Italy, had a memorable conversation with the distinguished American sculptor, **Educate** the Heart **the** Heart **Heart** ram Powers, in which the latter expressed his conviction that the great need of our country was *more education of the heart*.

"Educate the hearts of the people," said he, "and the heads will take care of themselves. Give in your schools rewards to the good boys not the smart ones. God gives the intellect, the boy should not be rewarded for that. The great danger of our country is from its smart men. Educate the heart, educate the heart, let us have good men."

Ex-Governor Martin G. Brumbaugh, who has recently been recalled to the presidency of Juniata College, Hunting-

don, Pa., in addressing a large body of summer school students, most of them teachers, said:

"With sound learning there should always go great piety, with intellectual training there should be spiritual discipline, and with knowledge there should be faith, and trust, and reverence, because you will not teach far nor well unless you teach with a spiritual humility based upon a faith and worship of God. I want to impress upon you young people because you are going out to teach young people, that what this Republic needs more than it needs scholars, is character in its citizens; and you cannot make a citizen of high character unless you put into his soul a faith in God."

We commend these words of truth and soberness to all our public school and college teachers at the beginning of this new school year. These men, living or dead, who have thus spoken, have in every way earned the right to be listened to.

* * *

Newspaper correspondents tell us that a new effort is on foot to establish relations between Russia and Asia which may become a matter of **Are the** major concern to the western **Eastern** nations. The Peking gov- **Nations** ernment having recognized **Coming** the Moscow government, **Together?** negotiations are now being revived for treaties between Japan and Moscow. They say this latter movement has received impetus by the recent rebuff of Japan on the part of the United States.

On the other hand, the Anglo-Russian trade agreement being deadlocked for the same reasons that operated in the case of the United States, what hope is there for Russia unless she builds up new contacts for herself with the far east?

While this shift of policy on Russia's part may create a situation full of new and difficult problems for the western nations, our particular interest in it just now is the prophetic one. As we have observed on earlier occasions, it is just such an international alignment as that which Daniel, Ezekiel, John and other of the Old and New Testament prophets have foretold as taking place at the end of this age. The western nations are seen as federated under the Antichrist, and the eastern nations are gathering against them, apparently at Armageddon (Rev. 12-16). Then comes the end, not the end of the world by any means, but the end of the present age, when Christ Himself appears to the wicked nations both east and west, and the time of their judgment begins.

"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." One way to watch is to become familiar with what the inspired prophets have spoken on this great theme. What shame can be greater for any otherwise intelligent creature, than ignorance of that which his Creator and Redeemer has graciously revealed for his instruction and his comfort in time of trouble?

Moody Bible Institute Monthly

Three Persons But One God

By Rev. James M. Gray, D.D.

An Exposition of the Doctrine of the Trinity*

TEXT: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matthew 3:16,17.

God often taught His people in pictures—not printed pictures, but real pictures. He influenced their minds and hearts through their outward senses. This scene in the Jordan river, our Savior Jesus Christ standing in the water, the voice of the Father being heard, and the Holy Spirit descending in the form of a dove, is an object lesson by which our divine Creator would impress His creatures with the reality of the three persons in the Godhead. We may not remember a single text of Scripture which establishes this truth, and we may not be able to present any logical argument for it, but if that scene be once imprinted on our minds, we can point to it as an immutable evidence of the divine origin of our belief in the Trinity. There are the three persons, the Father, the Son, and the Holy Spirit, so distinctly revealed in their different operations that even a child may grasp the fact, mysterious as it is.

The doctrine of the trinity necessarily involves three propositions. First, God is one. Secondly, Jesus Christ was truly God and yet a distinct person from the Father. Thirdly, the Holy Spirit is truly God and yet a distinct person from both the Father and the Son.

I

God Is One

A Sunday-school boy was once asked, "How many Gods are there?" "One," he replied. "How do you know?" "Because there is only room for one. He fills heaven and earth!"

Both science and philosophy would agree with the boy, for they tell us that the whole creation between the uttermost range of telescopic and microscopic observation is one indivisible system. Just as we reason that an effect proves the prior operation of a cause, and that traces of a design prove the operations of a designer, so we also reason that singleness of plan and operation in that design and its execution prove that the designer is one and only one, for two infinitely perfect beings cannot co-exist. Here is a creation which is proof of a creator, but there is nothing in creation which necessarily leads to the belief that there were more creators than one. On the contrary, everything points the other way.

But a Christian need not hazard his eternal interests upon anything so limited and prejudiced as human reason, for God hath given us the more sure Word. His declaration is, "Hear, O Israel, the

*Published in response to a request.

Lord our God is one Lord" (Deut. 6:4) "We know that an idol is nothing in the world, and that there is none other God but one." * * * "To us there is but one God, the Father, of whom are all things" (1 Cor. 8:4, 6). "One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

II

Jesus Christ Is God and Yet a Distinct Person from the Father

1. Jesus Christ is God. Abundant testimony to this is found in the Old Testament, and when we reach the New, it is presented to us in every book, either by direct assertion or necessary implication. Divine titles are ascribed to Him, divine perfections, and divine works. We are taught that supreme worship should be paid to Him, and stronger proof than this of His godhood, it were impossible to present.

A few passages from both the Old and the New Testaments will make this clear. Take Psalm 45:6: "Thy throne, O God, is forever and ever." In the first chapter of the epistle to the Hebrews, the inspired writer is quoting these words and applying them very definitely to Jesus Christ (v. 8).

Take Isaiah 9:6: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The mighty God." In Matthew 4:14, the evangelist is quoting generously from this whole chapter, applying it to Jesus Christ.

Take John 1:1, 14: "In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." We are left in no doubt here as to the identification of the Word with the person of our blessed Lord.

Take Hebrews 1:3, where His omnipotence is emphasized in the words: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

Take Revelation 1:8, which in the same way emphasizes his eternity: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." There can be no doubt from the context in this case that it is Jesus Christ who is here speaking of Himself.

2. But while Jesus Christ is truly God, so also is He a distinct person from the Father. So plainly is this truth taught in the Bible, and so logically is it implied, that its denial has never obtained any general currency among heretical sects. We know that while He is God, He must at the same time be a separate and dis-

tinct person from the Father, because He is said to come from the Father and to return to Him again (John 20:21; John 13:1). He does the Father's will, He loves the Father, and He addresses prayer to Him (John 6:38; Matt. 11:25). Also, in speaking of the Father He always uses the pronouns thou and he, and, indeed, his personal distinction from the Father is necessarily implied in the titles Father and Son. There is, indeed, one place in which Jesus says, "I and my Father are one" (John 10:30), but this does not refer to personality so much as to oneness of substance or essential being. As the *Critical and Experimental Commentary* says: "Our language does not admit of the precision of the original in this great saying, which might be rendered, 'We (two persons) are one (thing).' Though oneness of essence is not the precise thing here affirmed, yet that truth is the basis of what is affirmed, without which it would not be true." The *Commentary* then quotes Augustine as saying: "The 'we are' condemns the Sabellians, who deny the distinction of persons in the Godhead, while the 'one' condemns the Arians, who deny the unity of their essence."

Another commentator calls our attention more particularly to the point that, "He does not say we are one in the masculine gender—that is, one person; but one in the neuter gender, that is, one in nature, power, majesty. If you were to say one person, you would take away both and leave neither Father nor Son."

III

The Holy Spirit Is God and Yet a Distinct Person from Both the Father and the Son

1. This doctrinal truth is established by the same line of evidence or argument as that used in relation to the second person of the Godhead. The godhood of the Holy Spirit is so clearly revealed in the Bible that comparatively few have ever raised a question about it. The Arians in the second century, and their successors, the Unitarians of today, teach that the Son of God is a creature of the Father, the first among all creatures, but still a creature. And in the same way they teach that as the Son is a creature of the Father, so the Holy Spirit is a creature of the Son, a creature of a creature. There were early heretical sects which maintained, also, that the term Holy Spirit is used in the Bible merely as a designation of God's energy or influence when exercised in a particular way. They held that He is not Himself God, but only an attribute of God, or an emanation proceeding from the Father and the Son. Something like this, indeed, is the opinion of modern Unitarianism.

To prove all these theories erroneous, however, we have only to observe, first, that both the Old and New Testaments

repeatedly apply the name of God to the Holy Spirit in His personal or individual capacity; and secondly, the same divine attributes are ascribed to Him as to the Father and the Son—omnipotence, omniscience, omnipresence.

A strong scriptural evidence of the deity of the Holy Spirit, and at the same time a most interesting one, is found in the story of the rock in Horeb (Exodus 17) which Moses called Meribah because of the striving of the children of Israel, and because they tempted the Lord, saying, "Is the Lord among us or not?" (v. 7). The writer of the epistle to the Hebrews, referring to this incident, says that it was the Holy Spirit who was there tempted and proved (3:7-9).

Take again Acts 5:3, 4, where in one verse Peter charges Ananias with lying to the Holy Ghost, and in another says, "Thou hast not lied unto men, but unto God."

2. But to show that while the Holy Spirit is truly God, He is at the same time a distinct person from the other members of the Trinity, it is only necessary to keep in mind that all the attributes of personality are ascribed to Him, such as: personal power, thought, feeling, will, love. He reproves, He glorifies, He helps, He intercedes (John 14:26; 15:26; 16:8, 13; Rom. 8:26). In the formula of baptism, and also in the apostolic benediction, He is distinctly named as a divine person separate from the other two. Again, blasphemy against the Holy Spirit is a sin which cannot be forgiven (Matt. 12:31, 32.) If He were not a person, a sin could not be committed against Him, and if He were not God, that sin could not be unforgiven.

IV

Corroborative Proof

It seems unnecessary to speak of the corroborative proof of the doctrine of the trinity after the plain statements of Holy Writ already quoted. And yet it is interesting to know that there is a strong inferential testimony to the doctrine in the Mosaic account of the creation, where it is written: "And God said, Let us make man in our image, after our likeness" (Gen. 1:26.) Again, after the fall it is written: "And the Lord God said, Behold, the man is become as one of us, to know good and evil." In both these instances the Almighty speaks of Himself in the plural number, a form of speech for which the best explanation would seem

to be that the work of creation was planned and executed in the eternal counsels of the three persons in one God. Observe in the same connection Isaiah 6:8, where the prophet says: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" In this connection both the singular and plural pronouns are used by the same speaker, indicating in that form the plurality in unity.

There have been those who have asserted that the doctrine of the trinity was really borrowed from the philosophers of Greece, but aside from the foregoing evidence to the contrary, heathen mythology reveals that nearly all the pagan nations of antiquity have acknowledged a kind of trinity. This universal prevalence of the doctrine, therefore, is one of the strong corroborative arguments of its truth. Indeed, as Bishop Burnet says in his great work on *The Thirty-Nine Articles of Religion*, "The very peculiarity of this doctrine is a strong evidence of its being no human invention, but a revelation from God to the patriarchs, and thence to their posterity."

Of course, it is not assumed that the finite intellect can fathom the doctrine of the trinity. As Richard Watson, the great Methodist theologian said, "Our narrow thoughts can no more comprehend it than a nutshell can hold all the water of the sea." "In the body of the sun," said he, "there is the substance of the sun, the beams, and the heat. The beams are begotten of the sun, and the heat proceeds from both the sun and the beams, but these three, though different, are not divided, and all of the three make but one sun. So in the blessed trinity the Son is begotten of the Father, the Holy Spirit proceeds from both the Father and the Son, and though they are three distinct persons, yet they are but one God."

V

Importance of the Doctrine

Since the days of Arius in the fourth century, it has been the habit of some to represent this doctrine as only a speculative one, the belief in which is not at all essential. But the truth is that it is so interwoven with the whole framework of Christianity as to involve in its rejection that of the redemptive truth of God.

1. The views we hold in regard to the trinity affect our conception of the object of our worship, for the difference

between Unitarianism and Trinitarianism is very marked. The Unitarian says that God is one in essence and one in person, while the Trinitarian says that while the Godhead is one in essence, yet in persons there are three. Both of these views cannot be true, and the God of the one can hardly be the God of the other. One or the other is not worshiping the God of the Bible, but a god of his own imagination, to which extent he is an idolater.

2. The views we hold in regard to this doctrine affect, also, our conception of the divine government of the world, which is a very serious matter. He who denies the doctrine of the trinity necessarily denies that of the atonement of Christ, robbing the cross of all its efficacy. And this in turn leads to a comparatively low view of the nature and heinousness of sin. It produces easy and comfortable views of the divine law and the nature of that retribution which follows its transgression. In view of this, who would presume to say that one may be a Trinitarian or a Unitarian as may suit his taste, and that neither is essential?

3. The view we hold materially affects the experience and exercise of the affections of trust, and hope, and love and joy toward our Father, our Saviour, and our Comforter. If our blessed Saviour were not omnipotent and omniscient how could we be assured that He always hears our prayers and knows the source and remedy of all our woes? How otherwise could He always be able to support and strengthen, to enlighten and guide us? Were He not God, no dying faith could say with Stephen, "Lord Jesus, receive my spirit," nor could we join with the redeemed in heaven and on earth in ascribing "blessings, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever and ever!"

This precious truth, remember, has been the teaching of the Christian church ever since there was a church, and it is a consideration of great weight that doubtless four-fifths of all Christendom today recognize it as vital to the faith. Baptists, Congregationalists, Disciples, Episcopalians, Friends, Lutherans, Mennonites, Methodists, Presbyterians, differing on many other points among themselves, all agree on this. The subject is one in which every mortal has an interest as precious as the happiness of the soul, and deep as eternity itself.

Baptism in the Name of the Triune God

By Rev. Keith L. Brooks, Los Angeles, Calif.

THOSE well instructed in the Bible prophecies concerning latter-day religious confusion, are always saddened when they see sincere believers misled into the formation of some new sect.

One of the more recent schisms (known in some sections as "The Full Gospel Church" or "Jesus Only People")

gets its basis in a new view concerning the baptismal formula, and this interpretation carries with it the denial of the doctrine of the trinity of the Godhead. The great commission of our Lord, recorded in Matthew 28:19 and declared by Him to be in effect throughout the present age, was one of the texts around which the Apostles' Creed grew. Until

recent years, no question has been raised as to its authenticity. Century after century the church has gone forward with the missionary program, baptizing believers in the name of the Father, the Son and the Holy Ghost, but now we are told that it is all a mistake and that baptism should be in the name of Jesus Christ only, with no recognition

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of the Father and the Holy Spirit. The trinitarian formula is found in all the best manuscripts and versions, making it all the more strange that any one should arise to assert that it was an interpolation or at least an unauthentic utterance of Jesus Christ.

Traced to the Apostles

Those taking this view are also confronted with the fact that this formula can be traced to the very days of the apostles, a fact which refutes their claim that it was the invention of a much later age. Clement of Rome (A. D. 90) thrice refers to the trinitarian formula. It forms the basis of the earliest form of the Apostles' Creed, made in 100 A. D. It is quoted in the *Didache* (100 A. D.). It is alluded to by Justin Martyr (150 A. D.). It may be said that no text of the New Testament can furnish earlier or better attestation.

It is strange that the trinitarian formula of baptism should be thought a late invention when the trinitarian form of benediction appears in Paul's epistle to the Corinthians (2 Cor. 13:14) and no one has yet thought to correct this.

We will not attempt to set forth the Scripture teachings concerning the trinity in the Godhead, for those thoroughly familiar with the New Testament know that this doctrine is diffused through the whole New Testament, to say nothing of all the writings of the apostolic age brought to light.

Teaching of the Acts

The new sect attempts to strengthen its position by pointing out that in four places in the book of Acts baptism is said to have been administered in the name of the Lord Jesus Christ, with no mention of the Father and the Holy Spirit (Acts 2:38; 8:16; 10:48; 19:5). If this might be regarded as a discrepancy, our first answer would be that it naturally would not be considered necessary by the writer of the history of Acts to repeat the entire baptismal formula whenever he referred to baptisms having taken place. The *Didache* speaks of Christian baptism as being in the name of the Lord Jesus, but when it comes to de-

scribe the rite in detail it tells of the trinitarian formula which was used. To say that they were baptized in the name of the Lord simply signifies that they were Christian baptisms, and that would seem sufficient. To do anything in the name of Christ is to recognize His authority as a teacher. It is not at all likely that the apostles would utterly disregard the great commission so lately given them by the risen Lord, assuming to change the baptismal formula and giving us no explanation. Those today who would baptize in the name of Jesus only, should consider that such baptism implies the acceptance of His doctrine and it therefore rests with them either to acknowledge His great commission in full or prove to the world that He never uttered the words of Matthew 28:19, something no one has yet been able to do.

Even should we assume that in the four cases mentioned in Acts the full formula was not pronounced, it would by no means prove that Christ's words in Matthew 28:19 were no longer in force. His commission had to do with world-wide evangelism—the nations who as yet knew nothing of the oracles of God. The trinitarian formula has a special significance to Gentiles, who were without God and without Christ and without the Holy Spirit in the world.

In the book of Acts we are dealing primarily with converts from Judaism, or those who were familiar with Jewish teachings, there being many proselytes who needed to recognize Christ as Messiah along with the Jews in order to complete their faith. Those accepting Judaism were already believers in God and in the Holy Spirit. It would be fitting that there should be a distinctive profession of their faith in Jesus Christ as Messiah and Son of God added to their previous belief. It might even be (though the present writer does not consider the explanation necessary to remove a difficulty) that in the case of some of these early converts, baptism was in the name of the incarnate Son only, to emphasize recognition of Him as their Saviour. Acceptance of the

Father and the Holy Spirit would be virtually implied in their acceptance of Him, for He clearly taught the deity of the Father and the Spirit, as did their own Scriptures. Since the main work of the church, however, lay among Gentiles and dispersed Jews, it must be admitted that the fuller baptismal formula would be most appropriate.

The Ephesian Disciples

In the case of Acts 19 it might be pointed out by some that the twelve men here referred to told Paul that they "had not so much as heard whether there be any Holy Ghost," therefore they did not recognize the Holy Spirit, and baptism in the name of Jesus only would not in their case be sufficient. The literal rendering of this statement, however, destroys this argument, for it reads: "We have not heard whether the Holy Ghost was given." It is not even implied that they were ignorant of the existence of the Spirit. They were disciples of John the Baptist and they could not have followed John without hearing of the Coming One who should "baptize with the Holy Ghost and fire." The trouble with these twelve men was that they were deficient in experience. John had taught them that the Messiah was about to come, yet years had passed and they had never heard that He had come and gone and that the Spirit had been poured out. They were ignorant of the essential facts of Christianity. They needed the enlarged vision which Paul was able to give them, and in such a case it would be appropriate that they be rebaptized, especially in the name of the Lord Jesus. So some expositors take it.

The great commission of our Lord nevertheless still stands. "The words that I speak unto you," said our Lord, "are spirit and life." Again He said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock." His final word is, "Teach all nations . . . to observe all things whatsoever I have commanded you (the Jews); and, lo, I am with you always even unto the end of the age."

The Second Resolution, Or The Boy Who Left Home and Returned Again

By Rev. Dyson Hague, M. A., D. D.

A Sermon Preached in the Church of the Epiphany, Toronto, Ont.

TEXT: "I will arise and go to my father."—Luke 15:18.

It was obviously the second resolution. His first resolution was, I will arise and go away from my father. And that resolve to leave the one who loved him best was evidently the climax of a series of long-thought-out plans. To understand the story we must grasp the historic situation. We must re-create the scene in our imagination, and see once more the personalities and

actors in the original deliverance of the story of the lost and dead son.

A crowd was standing around our Saviour. On the fringe of it, in fancied heights of austerity and pride, stood the Pharisees. Closer, crowding nearer and nearer in their amazement, incredulous with awe and wonder at such treatment, were the publicans and sinners of the district. And in the center was Jesus. We must remember that the men of that day who were the leaders of thought

had no appeal to the submerged of humanity, and no message to the lost. With their conceptions of religion they had nothing in common with the fallen. They had no evangel for the sin-bound. The thought of appeal to the lonely and prodigal seems never to have crossed their minds. Their only evangel was one of works. All that they could offer to the publican and sinner was a dreary climb of penitence, and at last a possible reward. Now, we must understand this

to grasp the original fascination of the story; its power then, and its power now in an age when so many thought-leaders have no message for the souls that are down

Our Lord begins His story by telling them about a young man's resolve. The first resolution was a fatal mistake. It arose from a misconception. It is the idea of the boy in the teen age and the youth in the twenties, that he would not only be happier away from his father, but that in a larger world he could realize the liberty which he fatuously imagined would be found in some far-off sphere. It was the longing to see the bigger world. It was the glamor of the unknown. It was the beckoning of the dream-filled distant. Whether he had heard of Antioch and its delights, of Corinth and its pleasures, of Ephesus, of Alexandria, or even of distant Rome, it matters not. It was the craving to break from the restraint and discipline of home with its laws and rules paternal, and explore the unfettered life of license. Oh! if one could only reach the ear of the younger generation today with one precept, it would be that old, old word of wisdom which is forever new: "My son, hear the instruction of thy father, and forsake not the law of thy mother."

The desire to be free from the routine of discipline, and the duller routine of daily work often lies at the basis not only of the great soul-mistakes, but of the greatest life-mistakes of the average men who have failed. Do not be in too great a hurry to get away from home, my young friends, for, as has often been said, you may traverse the world without finding a friend whose love will be as sincere, whose forbearance will be as real, and whose self-sacrifice will be as great, as that of your father and mother, and the loved ones at home. But deep down at the very bottom of that first resolution was the fatal admission of the priority of the claims of self. Analyze as you will, you will find in every case it always comes to this: "I want to do what I like, I want to get away, I hate this little paltry circle. I am sick of the plow, the office, the desk, the home. I am tired of this little principle-ruled community. I must live out my life in my own way." And so he made his claim and he got what he thought was his "living" (v. 12). Still a man's life consisteth not in the multitude of the things, and it was not long before he realized that goods are not the good of life, and possessions are not success.

The Life of Waste, and Want

And then began the life of waste (v. 13) and the life of want (v. 14). Away from his father and away from his home he began to dissipate the forces, and the energies of life; to cast away with a careless hand his God-given abilities and powers and faculties, as a madman might fling pearls to swine. He wasted his substance; that is, literally, he threw away his being. A man told me some years ago that he had thrown away \$300. "What for?" I asked. "Oh, I was crazy!" "Where did you throw it," I said. And then he told me that he

had thrown it into the bar-room, that in one year he had tossed over that counter \$300 of good money, and all that he had got back was headaches, and a bad name in the head office. The waster is dissolute. The Greek word that our Saviour used, translated riotous, is a most remarkable one. It really means that he had no Saviour, no one to rescue and save him in the overwhelming waves of life. It implied that he was a machine that had no control. It suggests that he was like a ship without rudder or helmsman in a stormy sea. The life of want, too, is also significantly described by Christ. The Greek word He employed literally means that he got in the rear. The young man fell behind. The pace was too swift. He did not have the ability to keep up. And so, flinging away the elements of manhood, wisdom, purity, power, he stepped into the rear in the march of men, and let go honor, and faith, and refinement, and conscience, and love, and friendship, and self-respect, and self-control. How that audience of Jews must have shuddered as the steps downward were described by the Master. He joined himself! A son of Israel to link himself with an alien, to one of that country! But to feed swine! To feed swine! The audience must have fairly shuddered. Still lower down he went. He actually longed to feed with the swine, upon what the very swine did eat. Oh, we have seen it! We have seen it! We have all seen it, alas! alas! But when he came to himself he touched bottom. He realized what he was. He came to the rock-bottom, and found that he was a poor, lost, helpless sinner. He was just what he was; a poor human, wretched and miserable, and poor, and blind and naked. Now, it was when he came to himself, and to the end of himself, that he made the second resolution.

The Second Resolution

The second resolution in the very idea of it was fine. He did not say "I must straighten up. I must do a bit better. I must stop this. I will make a success of my life. I will let men see what I can do. I have failed, I realize that, but I am going to write success upon my banner." Instead of that Satan-suggested line, he said: "No; first of all, the only thing, the one thing, I must do is to get back to my father. My trouble all came from leaving home. That was the one fatal mistake of my life. That was the one cause of all my failure." And what strikes us as being the realest thing almost in the old story is the noble, frank, unreserved statement of the truth about himself. There was no reservation, no palliation, no accusation of the other fellow. He just seems to have said, "I will set up no defense; I will not try to explain it; I will just say with the absolute truth, 'Father, I have sinned.'" It is the noblest thing in the world to say and it's the hardest. When a man frankly, honestly, and manfully says to himself and his God: "I have been a failure; my life has been a mistake; I can do no deeds to qualify myself; I will not try:

"Nothing in my hand I bring,
Simply to Thy Cross I cling,"

that man is not far from the kingdom of God.

The Prodigal's Father

And then the road back. We can see the lonely man (no, not lonely, for God and the angels were verily with him) as he turns his feet homewards. Tramp, tramp, tramp, the solitary figure plods on; every step a triumph, every mile a victory over doubt, and indecision, and irresolution, and shame. From strength to strength he goes on. Angel voices whisper, "Don't go back!" Angel songs surround him, "Keep on, keep on!" Ministering spirits cheer his sinking heart with hopes more potent than his fears. He is getting nearer home. At last it comes in sight. He is home at last. But what is this? Who is this that is running with such impetuous speed? It's a wonderful vision. He can scarce believe it for gladness. He feels the clasp of his father's arm, and the kiss that crowned forgiveness, as in the wonderful works of Christ, "He kissed him again and again." And the poor lad could only begin, "Father, I have nothing to say but this, I have sinned in thy sight, in the sight of heaven, and I am no longer worthy to be called a son of thine."

The emphasis of the story lies after all in this kiss of the father. It is the dramatic climax, for in the pathos of that incredible consummation, the poor prodigal recedes, and the love of the Father fills the picture. The past is forgotten, as it is forgiven. He is alive again. He is found. The dead past has no more dominion over him. It is the teaching of Romans 6:11-23, the victory of grace. If the beginnings of the return lay in a glimpse of the fulness of the Father's house (like the unsearchable riches of Ephesians 1:18; 2:7; 3:8), and the stimulus of the contrast of the very status of the slave, and the haunting fear of losing his rights as a son, it was after all in the kiss of the Father that the hireling fear and the hireling sense was forever lost. And the greatest lesson of this wonderful story surely is this: We can never be right with God until we have got to the end of ourselves, and return to Him just as we are, to be "found in him, not having our own righteousness, but the righteousness of God by faith," and to realize in the all-forgiving grace of God, "Thou art no more a servant, but a son."

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Hymns of Praise to the Trinity

"A HUMAN CHRIST"

By Edith L. Young, Kennebunk, Me.

"A merely human Christ does not supply man's spiritual need."—Albert Weaver.

'Tis not enough for me to call Him "Master,"
And pattern after His this life of mine;
I need a Saviour to forgive, redeem me;
I need a Christ who's human—and divine!

The world can see the beauty of His earth-life,
But still refuses Him as sovereign King;
Their Christ can never meet the soul's deep longings,
Can ne'er salvation, power and comfort bring.

A "human Christ"? Ah, yes, my Christ is human!
But He is more than that—He is divine!
You ask me how I know? Because He saves me,
And satisfies this needy heart of mine.

THE TRINITY IN GRACE*

By Rev. James M. Gray, D. D.

Father of mercies, when fear possessed me,
Sin and its sorrows heavily pressed me,
Heard Thou my cry, O Father,
Heard and delivered me!
Father of mercies, every day I praise Thee!

Saviour of sinners, Thou didst confess me,
And in Thine arms enfold and caress me;
Cleansed Thou my sin, O Saviour,
Cleansed and accepted me!
Saviour of sinners, every day I praise Thee!

Spirit of promise, when trials test me,
And of my peace temptations divest me,
Comfort Thou bringest, Spirit,
Comfort and strength to me!
Spirit of promise, every day I praise Thee!

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"NEARER, OUR GOD, TO THEE"*

By E. E., Oakland, Calif.

"No man cometh unto the Father but by me."—John 14:6.

"Whosoever denieth the Son, the same hath not the Father."—1 John 2:23.

Nearer, our God, to Thee,
Nearer to Thee!
Through the great Sacrifice
On Calvary!
On Him our debt was laid.
By Him the price was paid;
We come, who thus are saved—
Nearer to Thee.

No longer wanderers,
Dear God, are we;
No more can darkness come
'Twixt us and Thee;
For Christ, the world's great Light,
Vanquished forever night,
We come, through His great fight,
Nearer to Thee.

Vain every Bethel now,
Raised up to Thee;
Vain every earthly scheme
To set us free—
Vain every stony grief,
Vain woes to bring relief;
Only our heavenly Priest
Brings us to Thee.

Our every waking thought
Round Him must cling.
Ours were the lives He bought,
Saved from "death's sting."
This is no dream of man,
But Thine own purposed plan
Laid down e're time began,
With Christ the Word.

When our last call shall come,
Dear God, from Thee—
When our last duty's done
And we are free;
Angels will stand aside,
No one but Christ beside
Can be our heavenly Guide,
Father, to Thee.

*The author of this poem is an English woman who was born in Asia some eighty-four years ago, and who is now living in a little "Rest Haven" in Oakland, Calif., with no earthly companion but a bird. She was a correspondent for *The London Times* for more than thirty years, under whose auspices she traveled to the four corners of the earth. She is still earning her living by her pen, though she has given up journalism for the past fifteen or twenty years. The poem, originally printed by her for private circulation, is now published with her permission. It is needless to say that she is a saint who walks with God. The hymn is not intended simply to be a paraphrase of the famous "Nearer, My God, to Thee," but something more. Mrs. Sarah F. Adams, who wrote that truly great and beautiful hymn, was a Unitarian and could not accept the gospel of our Lord and Saviour Jesus Christ, without whom it is impossible to come near, much less nearer, to God.—Editors.

Religious Lessons of the Radio

By Rev. O. L. Markman, D.D., Benton, Ill.

TEXT: "There is no speech nor language, where their voice is not heard."—Psalm 19:3

This psalm is a classic among nature odes. In his musings the author conceives of the sun, moon and stars as God's court preachers; they are apostles upon their journey confirming those who regard the Lord, and judges on circuit condemning those who reject the Most High. Each day takes up the story of God's praise where the other left it, and each night passes over the wondrous tale to the next. In all the vast expanse of the universe, there is no speech nor language where their voice is not heard.

This was recognized as figuratively true by the Psalmist and other enlightened souls of his day, but it remained for men of our day to discover that the whole earth is one vast whispering gallery. Our fathers for untold generations talked about the great silence in which man dwells and the concealments of nature have distressed the foremost scientific minds of the ages. Now a child pushes a little lever on a radio and suddenly, where there was supposedly only silence, we discover the voice of the orator, the prayer of the teacher, the words of gifted singers. Even now while this room is so still that for the moment I can hear the ticking of the watch as it lies before me, this room is filled with song and noble speech, coming from New York on the east and from San Francisco on the west, and even from far-away cities beyond the seas. "There is no speech nor language, where their voice is not heard."

This fact of an invisible world filled with voices is not only the most amazing discovery of modern times, but it is suggestive of deeper truths, religious lessons, which are well worthy of our careful consideration.

Our Social Life

1. To begin with, it is evident that the radio, which is still in its infancy, is destined to become an important factor in the development of our domestic and social life. In the past the vast majority of our people have been denied the privilege of hearing lecturers and preachers and singers and concert companies of national and international fame. These opportunities have come for the most part to dwellers in our cities, and even there only to a limited few; but by means of the radio the smaller towns and hamlets and even the rural sections may have access to the very best along these lines that the city affords.

The future influence for good of this marvelous discovery upon our rural population cannot be overestimated. There are more than 15,000,000 children in the farm homes of our country. It is a well known fact that our great inventors, statesmen, merchants, manufacturers, ministers, and college professors, with but few exceptions, received their physical equipment working in the open air. But of late the number of students

from the farm has been falling off. The old native stock sells the farm to some foreigner and moves into the city. This condition has alarmed many observers, who have noticed that all civilization, literature, art and industry are rooted in rural life. But just at the moment when the native American boys were leaving the farm, the radio was invented. Already the telephone, rural delivery and the new tools have done much to redeem the farmer's son and daughter from isolation, and now suddenly, it has become possible for the farmer seated with his family about the fireside, to listen to the great dramas, to the noblest music and to world-famed orators as they pay occasional visits to the larger cities.

The influence of all this will strengthen the hold of the rural home upon the boys and girls. It will tend to build up the home life of the nation. To have our one hundred millions of people assembled in one vast speaking gallery where they can listen to the same great messages will go a long way toward breaking down class barriers and welding our heterogeneous population into a more compact national life.

The Nature of Prayer

2. The radio has thrown a flood of light upon the possibility and nature of prayer. The Bible is the world's greatest textbook on prayer, and the noblest souls of the centuries have believed in the efficacy of the prayer life. Shakespeare thought that one of the most beautiful and pathetic spectacles to be seen upon our earth is the sight of a frail man, in some Gethsemane hour, stretching out his hands and groping for light. Tennyson held that by prayer, as by chains of gold, man is bound fast to the feet of God.

But in more recent years certain learned men, as the world counts learning, have endeavored to show the futility of prayer. John Tyndall, the noted scientist, wrote a book in which he sought to demonstrate that man cannot pray. And in our day not a few have taught that prayer is simply a mood of self-expression towards ideals represented in the conceptions of an Unseen Being. They hold that such a thing as answered prayer is unthinkable; that the only real value of prayer lies in the reflex influence that it has upon the one who prays. But the radio has demonstrated the possibility of communication with the unseen.

You may recall the tragic story of the great steamer "Republic," crowded with passengers, far out at sea in a fog at night. Suddenly out of the darkness another steamer rushed full speed, struck the "Republic" amidships a fatal blow, backed off and rushed away. The "Republic's" engines were disabled, her lights out, and the vessel was filling.

Jack Binns, the wireless operator, found his way to the wireless and tested

it. Injured, but oh, joy! it still operated. Perhaps there was no ship within a thousand miles, yet Jack Binns sent broadcast the "SOS" call for succor. "Help! Help! We are sinking: help or we perish!" Over and over his call was flung into empty space, and then as Binns listened with strained ears into that awful dark, suddenly he heard an answering call: "We are coming! Cheer up, we'll soon be there to save you! Keep calling us that we may know where you are. We are coming!" And there Jack Binns sat in the darkness hour after hour and flung his call into the vast fog-filled spaces of the sea—until at last there came through the curtain of the black night-fog a great splendid ship, all ablaze with electric lights, her decks crowded with brave men ready and eager to help. Saved! And just in time!

What an illustration of prayer! Yes, God can and does answer prayer; and the mystery of a man praying into an apparently empty sky, and God hearing that prayer on earth, is no more inexplicable than that a wireless call flung out into darkness and void, should bring a great radiant ship to the exact place and time of need. Both happen according to their proper laws.

Not long since a group of electrical experts and newspaper men conducted an experiment in the uncompleted Jersey-Manhattan vehicular tunnel. Huddled in that dripping tunnel, ninety feet below the Hudson River, and 1,600 feet from an exit, that group of men "tuned in" on radio concerts, broadcast from Pittsburgh and a half dozen other nearer stations. In order to enter that tunnel the ether vibrations had to penetrate thirty feet of water, sixty feet of earth and several inches of steel and concrete, yet the various programs were heard distinctly, both by ear phone and loud speaker, demonstrating, according to the assertion of those in charge of the experiment, that the radio may be used as a line of communication by deep sea divers and entombed miners.

If the inventive genius of man can accomplish such marvels of communication between mortals, why question the possibility of a spiritual communication between the trusting soul and the divine Father above? The man who in the face of such achievements, refuses to believe in prayer, must be wilfully perverse or little short of a fool.

Man and the Invisible

3. The radio teaches us the importance of right relations as to the invisible. Give me all the parts of a radio receiving set and they will do me no more good than the parts of a dissembled watch. It is the proper organization and relating of these parts that make for perfect functioning. Though the atmosphere is vibrant with voices and with the strains of sweetest music, you cannot hear them unless you "tune in" with the instrument at the broadcasting station.

Moody Bible Institute Monthly

The same is true spiritually. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned" (1 Cor. 2:14). The possession of a giant intellect is no guarantee for a clearer understanding of God. The brainiest man in the world cannot get a message from God unless his heart is right. He must be in tune with the Infinite.

Herein is found the secret of the unfaltering courage and the marvelous

achievements of the heroes of faith whose deeds crowd the pages of the sacred volume. They were ridiculed and persecuted by the unbelieving throngs of their day, but they went forth in the face of apparently insurmountable difficulties and they achieved victories which changed the currents of human history and lifted this old world Godward and heavenward. They succeeded not merely by human might but by the power of the Most High. The same was true of Martin Luther, John Knox, John Wesley,

Dwight L. Moody and hosts of others. Multiplied millions of the noblest souls of the ages have borne glad and willing testimony that God hears and answers prayer.

Brother, tune in with the divine. It will bring guidance amid earth's perplexing problems; help in times of stress and strain; comfort in sorrow's blackest night. It will make your life triumphant here, and lead to eternal triumph in the world to come. Tune in with God! Tune in with God!

What Botanists Are Doing as to Organic Evolution

By Professor George McCready Price, Union College, Neb.

IT IS related that Thomas Henry Huxley, who was fond of calling himself "Darwin's bulldog," once listened to a sermon in which the theory of evolution was extravagantly praised. After the sermon Huxley said to a scientific friend who was with him, "Why, these gentlemen will soon be burning us for not going far enough!"

Modernists Out-Darwin Darwin

One is often reminded of this when one sees the way in which some modernist clergymen out-Darwin Darwin in claiming that the whole problem of organic evolution is as much a closed question as is the rotundity of the earth or the law of gravitation! One is driven to wondering whether such people ever read current scientific periodicals, or whether they are not retailing to the public things they may have read from the ardent evolutionists of twenty or thirty years ago, when Darwinism was in the heyday of its popularity. It is true, most scientists still profess to believe in evolution somehow, "as an act of faith." But if I were to characterize the present attitude of nearly all the leading scientists, especially those of England, toward the theory of organic evolution, I should have to speak of it as an attitude of sadness, uncertainty, and great perplexity.

Among the zoologists, the opponents of Mendelism (for there are still some who oppose Mendelian methods) are saying that they have been disappointed with these new methods of experimental breeding, because they are not getting us anywhere, so far as explaining evolution is concerned. As E. W. MacBride, the English embryologist, has expressed it, Mendelism has only led the evolutionists into a *cul-de-sac*, a blind alley.

The Tool They Will Not Use

On the other hand, the friends of Mendelism declare that these new experimental methods of breeding are the only real tool we have in attempting to solve the great problems of life; and they wonder why the reactionary Darwinists still prefer to stick to speculative methods. This is the language of Julian Huxley, in a recent retort to the critics of Mendelian methods:

"It is a matter of constant surprise why many who profess themselves Darwinian of the Darwinians should not only not avail themselves of the

new tool (Mendelian methods of breeding), but also evince positive hostility to it. The new principles are, indeed, the only tool we at present possess which is capable of putting evolutionary theories to experimental test. Yet, with a few honorable exceptions, most taxonomists and evolutionists prefer to stick to speculative methods—speculative because incapable of being tested either by experiment or by calculation—and make no attempt to use the new principles in experimental attack, or, for that matter, even in interpretation" (*Nature* April 12, 1924).

One might almost call this a deadlock. It is, so far as these matters have a bearing—and they have a very important bearing—on the theory of organic evolution. Of course, each side is busily engaged in research work of its own; but very evidently it is not the theory of evolution which is progressing under such a scientific civil war as this.

Closed Off a Wrong Road

Dr. William Bateson, as is well known, is one of the foremost biologists of the world, and an ardent Mendelian. In a recent address he dwelt on this point of the antagonism which some scientists display toward the new methods of testing the principles of heredity and variation by means of experimental breeding, both with plants and animals. He repeats what he has said so many times that this new method "has not given us the origin of species"; but he goes on to say that it has done one splendid thing, "it has closed off a wrong road," namely the Darwinian theory that the small, fluctuating variations could ever be accumulated in any one direction and thus give rise to new species; for he says that the various distinct characters brought to view by these experiments "do not culminate in specific distinction" (*Nature*, May 10, 1924).

But he goes on to pay his compliments to those standpat Darwinians who oppose Mendelian methods as a means of investigating evolutionary problems:

"I notice that certain writers who conceive themselves to be doing a service to Darwinism, take thereupon occasion to say that they expected as much, and that from the first they had disliked the whole thing. I would remind them that the class of evidence

to which we were appealing was precisely that to which Darwin and every other previous evolutionist had appealed" (*Nature*, May 10, 1924).

Mendel's Work Verified

It seems to be the botanists especially who are coming out most decidedly against the traditional evolutionary theories. It will be remembered that Gregor Mendel (1822-1884) carried on his now historic experiments chiefly with the common garden pea. Mendel's work was done in a very obscure way in a small monastery in Austria, chiefly during the third decade of the nineteenth century. The latter part of his life was spent amid the distractions of official duties; and it was not until the first years of the present century that his great discovery *the pureness or separateness of the various hereditary characters as they are transmitted from one generation to another*, was brought to the attention of the scientific world. Since then thousands of scientists in all parts of the civilized world have verified Mendel's laws through great multitudes of experimental tests with all sorts of plants and animals; and it has been found that these principles of heredity run all through the world of living organisms, both of animals and plants. As Edwin Grant Conklin, of Princeton University, expresses it: "At present it is practically certain that there is no other kind of inheritance than Mendelian" (*Heredity and Environment*, p. 99).

What the Botanists Are Doing

In this article I have space to deal only with some things which the botanists are doing. Dr. D. H. Scott is one of the leaders in this science, and in an address before the British Association in 1921 he pointed out how completely the new views have dispelled the older theories. Among other things Professor Scott spoke as follows:

"It has long been evident that all those ideas of evolution in which the older generation of naturalists grew up have been disturbed, or, indeed, transformed, since the re-discovery of Mendel's work and the consequent development of the new science of genetics. . . .

"At present all speculation on the nature of past changes is in the air, for variation itself is only an hypothesis, and we have to decide, quite

arbitrarily, what kind of variations we think may probably have occurred in the course of descent. . . .

"For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting-pot. By now, in fact, a new generation has grown up that knows not Darwin" (*Nature*, Sept. 29, 1921).

"Only as an Act of Faith"

He goes on to protest that he cannot entirely throw away the idea of organic development somehow, "even if we hold it only as an act of faith"! This latter remark was based on the supposed evidence of a gradual development of plants and animals which has been derived from the fossils. Some readers of THE MOODY BIBLE INSTITUTE MONTHLY are aware that the present popular system of geology is and has been for nearly a hundred years strongly of an evolutionary cast; and that in my recent college text-book, *The New Geology*, I have endeavored to reform this wonderful science and place it on a sound basis of fact and common sense, so it will be like all the other up-to-date sciences, a record of facts and not a mere mass of fantastic speculations. Dr. D. H. Scott has recently issued a book dealing with fossil plants, in which he seems to render very doubtful the supposed evidences of fossil botany in favor of organic evolution.

Dr. Scott's book is entitled, *Extinct Plants and Problems in Evolution* (Macmillan & Co., London; 1924), and it seems to me to leave very little of the old theories regarding the evolution of plants from some common original ancestor. True, he still retains the idea that the various geological "formations" actually represent distinct ages in the world's history an idea which *The New Geology* has entirely discarded. Yet Scott does not see much chance to imagine the evolution of any of the great classes of plants from any others. On this point he says:

"The record shows no time-limit between Monocotyledons and Dicotyledons, and throws no light on the possible derivation of the one class from the other. Both extend far back into the Cretaceous, and throughout the whole time the Dicotyledons appear more numerous than the Monocotyledons, as they are at the present day" (p. 43).

As I have pointed out repeatedly, the various fossil groups of plants and animals merely represent ancient floras and faunas, buried at some time or times in the past; but they were all very local, or limited to small districts; and hence the folly of attempting to put some of them in one age of the world's imaginary past history and some in another, as the evolutionary system of geology has always done. In the light of the true view of the fossil world, these facts as stated by Professor Scott are perfectly understandable and altogether natural. But they are certainly very much opposed to the theory of organic evolution. "On the whole," says Dr. Scott again,

"one is impressed by the independence of the various phyla of vascular plants, all through the geological record" (p. 202).

Not Much Evolution Here

And yet this is one of the very latest books on this subject, in this year 1924, and its author is one of the foremost scientists of the world along this particular line.

Scott further says:

"On a review of the whole evidence, the former belief in the origin of the Pteridosperms (and through them of the seed-plants generally) from ferns must be given up. We have no reason to believe that ferns, as botanists understand the name, are any older than the Pteridosperms themselves. . . . Thus the origin of the seed-plants is still an unsolved problem." (pp. 207, 208).

And he sums up the whole subject as follows:

"The evolution of plants, so far as the record shows, does not present a uniform progression, but rather a series of diverse periods of vegetation, each with a character of its own" (p. 215).

As has been repeatedly pointed out elsewhere, these diverse groups of vegetation, "each with a character of its own," are simply the ancient floras of the world before the Deluge; and there is not a scrap of scientific evidence worthy of the name to indicate that they did not all live contemporaneously together. Geologists have artificially arranged them in an alleged chronological or historical order; but it is interesting to have this confession that even thus these ancient floras cannot be made to "present a uniform progression."

The real reason for the botanists being now in this predicament is that the arrangement of the geological "formations" has always been chiefly in the hands of the zoologists. They have been able to arrange the strata in such a way that the animals seem to "present a uniform progression"; but the botanists now find themselves unable to do the same with their fossil plants.

I do not think the botanists have had a fair chance in this matter of arranging the geological "evidence" in favor of the theory of organic evolution.

Numerous other quotations along these same lines might be given from this remarkably enlightening book. But I must pass along to note what some other botanists have been saying.

What Other Botanists Have Been Saying

In the year 1916, Dr. J. P. Lotsy, the Holland botanist, issued a book entitled, *Evolution by Means of Hybridization*. It is a very illuminating work, considering that the author had already published a large amount of work dealing with fossil botany. In view of this fact and the fact that Dr. Lotsy stands very high internationally in his own profession, one is delighted to find that he repudiates the evidences of the fossils which have so long been relied upon as one of the chief lines of support for the theory of organic evolution. On this point Lotsy says: "Phylogeny, i. e., reconstruction of

what has happened in the past, is no science, but a product of fantastic speculations" (*Evolution by Means of Hybridization*, p. 140, The Hague; 1916).

I agree with him fully; only I wish that some one would bring this statement to the attention of Henry Fairfield Osborn and his staff, of the American Museum of Natural History, New York City. There are several departments in that great museum which evidently ought to be labeled: "Halls of Fantastic Speculations"; for they are chiefly occupied in deceiving the visiting school children and other ill-informed people with the idea that "science" has been able to trace out (by means of fossils) the evolution of such animals as the horse, the elephant, the camel, and even man.

Dr. D. H. Scott says that he cannot go quite as far as Dr. Lotsy in repudiating all efforts to trace out the connection between the present living plants and those found as fossils; but he says that, "like Dr. Lotsy, I have become skeptical of late as to most phylogenetic reconstructions" (*Extinct Plants*, p. 18).

Literally a Hopeless Quest

But this revolt against the older evolutionary teachings is becoming very widespread among the botanists of England. In witness of this fact we have the address of A. G. Tansley before the British Association at the Liverpool Meeting (1923), in which he admitted that recent advances in botany seem to render the search for common ancestors among plants "literally a hopeless quest, the genealogical tree an illusory vision" (*Nature*, March 8, 1924).

Prof. A. C. Seward, of Cambridge University, supplements this with a recent statement that, "the present tendency is to discard the old-fashioned genealogical tree with its wonderful diversity of branches," as being in any way a scientific representation of the past history of the plant kingdom. Because, as he says, "A student who takes an impartial retrospect soon discovers that the fossil record raises more problems than it solves" (*Nature*, April 26, 1924).

In view of these statements, there is little wonder that Prof. F. O. Bower, of Glasgow University, in commenting on the present situation in botany, says that "at the present moment we seem to have reached a phase of negation," with regard to the long-popular amusement of certain scientists in seeking to trace out evolutionary pedigrees, at least so far as the modern botanists are concerned. But he also adds, "I believe that a similar negative attitude is also to be found among those who pursue zoological science" (*Nature*, March 8, 1924).

This is indeed a very interesting situation. Certain people who delight in calling themselves modernists are sometimes heard saying that progressive scientists are all on their side, that modern scholarship has settled long ago all these questions relating to the origin of plants and animals, and that all Christian workers and especially ministers ought to keep in touch with modern

scientific progress. Unfortunately, many people who try to oppose the evolution doctrine often use quotations from authorities long since out of date and not at all representative of modern scientific discoveries. However, here we have some facts just as modern as any one could ask for; and the men whom I have quoted are among the very foremost leaders in the world in their respective lines.

Coming Round to the Bible View

Nor is it merely a negative attitude that these modern leaders in botany are taking. Not by any means. As long ago as 1906, Dr. H. B. Guppy, another leading botanist of England, put forward the idea that the origin of the great families of flowering plants must have taken place at some period in the past by methods quite different from those now prevailing under modern conditions, where we see chiefly or wholly a tendency to split up these larger groups into species, subspecies, and varieties. This view is (so far as here stated) so nearly in harmony with the Bible view of a literal and real creation of the various distinct types of plants and animals, that it de-

serves the close attention of all friends of the Bible.

The sharp distinction between the time when the original types originated and the present order of things when these same types are being more and more split up into subdivisions by means of hybridization and Mendelian segregation, is stated by Guppy as follows:

"The age that witnessed the rise of the great families and the age that witnessed their subsequent differentiation, are things apart, and cannot be dealt with by the same method" (*Linnean Society's Journal—Botany*; 1919; p. 457).

Dr. J. C. Willis, in his *Age and Area*, issued last year, states that he has already adopted this view long ago; and he further says that this view completely reverses the ordinary evolutionary conception of the development of plants (and by implication that of animals also). For on this view the development of plants "did not proceed from individual to variety, from variety to species, from species to genus, and from genus to family, but inversely, the great families

and genera appearing at a very early period, and subsequently breaking up into other genera and species" (*Age and Area*, p. 221; 1922).

Dr. D. H. Scott, in commenting on this theory of Guppy's, says there is nothing in fossil botany to refute this theory, so far as the origin of the great Angiosperm families is concerned; and the reader ought to remember that the Angiosperms include all the vast majority of the flowers and shrubs and trees with which we are familiar. Says Scott:

"We know nothing whatever of the origin of the Angiospermous families, so the field is open to speculation" (*Extinct Plants*, P. 217).

No, not "open to speculation." We have had enough of that. But it is as clear as sunlight that the way is now clear for us to say in the light of the latest and best of scientific research, that there must have been a real creation at the beginning to serve as the start, the origin, of these great general groups from which the modern wide diversity has subsequently been derived.

"In the beginning God created."

Letters to the Editors

I. The Monstrous Doctrine of Evolution.

"Auckland, New Zealand.
EDITORS, MOODY BIBLE INSTITUTE MONTHLY:

"I rejoice to see that you are waging uncompromising war on the monstrous doctrine of evolution. I am reminded of Jeremiah 50:—'Call together the archers against Babylon—shoot at her—spare no arrows.'

"Even in Spurgeon's days, that prince of preachers had to lament that the 'Old Dragon' had taken away some of the 'stars' with his tail, and the Lord only knows how many more 'luminaries' he has since dragged from their orbits, by the same ghastly appendage—symbolizing the soul-destroying, God-dishonoring, blasphemous, evolution fable.

"In view of the fact that man was created in the divine image, it is obvious that, if the contention of the blind disciples of the 'Apostle of Earthworms' (Charles Darwin), holds good, then the bestial *ape* is potentially the image of the Almighty! 'He that sitteth in the heavens shall laugh: the Lord shall have them in derision.' So, too, shall all the godly, i. e., *god-like*.

"Then shall he speak unto them in his wrath, and vex them in his sore displeasure,—because (hating the Word), they have turned their backs upon the witness even of geology, which *absolutely demonstrates* that there is no inter-mingling of species—every fossil being (as Sir Charles Lyell emphatically expressed it) 'stamped, as it were, with a die,' from its first appearance to its final extinction—the sequence of animated organisms, in geologic ages, being likened to a succession of *steps*, rising from the lowest form of invertebrates to man. (See p. 98,

Lyell's *Elements of Geology*.—7th Edition).

The Master Key

"Intelligent Christians the world over are now beginning to apprehend that the master-key to the reconciliation of Genesis and geology consists in the recognition of the distinction between *original creation* (in the realm of mind or spirit) and the *manifestation* of such creation, in the realm of *matter*—this distinction being expressly stated in Genesis 2:4, 5,—from which it appears that the vegetable kingdom (created on the 'third day'—Gen. 1:11-13), was held, more or less, in abeyance, with a view to the advent of man,—thus bringing the Mosaic narrative of the creation into perfect harmony with the ascertained facts of geologic research.

"By way of illustration, it would be quite irrational to deny that an earthly architect has virtually 'created' a palatial edifice when he has fully elaborated his plans and specifications for the same, and how much more does this elementary principle apply to the works of the supreme Architect of the universe, who called them all into actual physical existence by His word, or fiat, alone!

"Moreover, it is only on this principle that the Sabbath rest of the Lord God (Gen. 2:2) becomes really intelligible, for rest *implies previous labor, or exertion*, and we are assured by Holy Scripture that the Lord bestowed infinite loving-kindness and care on all His works, even the very hairs of our head being all numbered!

"The idea which I am trying to express (no doubt, more or less faultily), is that it pleased the Lord so to labor as an example to man, and that the call-

ing of His creation into visible shape and form was of a secondary nature, for it is 'through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear' (Heb. 11:3). Of course, those who lack the necessary 'antennae' (if we may so express it) of faith cannot receive this saying, and will continue to stumble upon the very threshold of the temple of truth, comprehended by the Word—in whom are hid all the *treasures of wisdom and knowledge*' (Col. 2:3).

How Old Is Man?

"As regards the extravagant claims to remote antiquity, which are advanced concerning certain human remains, I have seen nothing to convince me that man has existed longer on the earth than the Septuagint chronology would indicate, i. e., about 7,000 years, taking into account the following facts:

"1. The extreme scarcity of human remains of alleged high antiquity.

"2. The fact that such remains are invariably discovered in proximity to old river-beds, where alluvial deposits would rapidly accumulate.

"3. The wilful ignorance of the historic Deluge (2 Pet. 3:5), which would satisfactorily account for all of the phenomena observed.

"Referring to the argument which is mainly relied on, viz., that based on a low type of cranial development, I will content myself by remarking that if some of the natural-born idiots, who are inmates of our lunatic asylums, had been buried, say, in the time of the Caesars, and were now disinterred, they would be hailed by the scientific (?) world as the

veritable 'missing-link,' the *glory* and *super-beings* of their age, with indubitable approximate antiquity ranging anywhere from *one to ten million years!*

"There can be no doubt that in these 'perilous last days,' the Darwinian theory

has assumed the form of a 'strong delusion,' and it is equally clear that its acceptance must be regarded as the 'mark of the beast' (in an intellectual sense), in view of the fact that the worshippers of 'father mud and the

almighty protoplasm' (as Ruskin termed it) unblushingly proclaim the *ape* to be their *immediate progenitor!*

"I am, dear Sir,

"Yours sincerely,

"H. E. Jelf."

II. Rev. Mr. Potter Replies to Anton Quello

"West Side Unitarian Church,
New York.

"Editors THE MOODY BIBLE INSTITUTE MONTHLY:

"My attention has been called to an article entitled, 'He Gives the Modernist a New Name,' which was printed in your MONTHLY for June, 1924, on page 508.

"In this article, which was a letter from one, Anton Quello, my name was used rather freely, and several things were said rather uncomplimentary to my point of view. I hope in the interests of fair play you will give this letter of mine an equally prominent place.

"Mr. Quello desired to christen me as a 'man-gorite,' taking this composite name from the word 'man' and the first three letters of the word 'gorilla.' Some of the statements Mr. Quello made were absolutely untrue, and I should like very

much to meet him upon the same platform and let any audience decide between our theologies.

"In his letter he said the 'man-gorites' believe in the monkey birth. I do not know exactly what Mr. Quello means by the 'monkey-birth,' and I doubt if he knows himself. Evolutionists believe that men have evolved from other and lower animals. Much of the hatred which fundamentalists have for evolutionists springs from the fact that the fundamentalists know that this is true, but find it much more comforting to their pride to assert that they come from a perfect pair in Paradise. Presuming for a moment that I am a representative of the 'man-gorites,' let me say that the new theology has a much higher conception of birth than the old, and because it has a higher conception, it refuses to accept the old heathen magical legend of

the virgin birth and permit it to be applied to the birth of Jesus.

"In Mr. Quello's letter he revealed his religion and showed up its most serious defects when he said 'ethics is not fundamental to religion.' May I say, through your valuable columns, that any religion which has not ethics at its base is bound to crumble. Certainly the religion of Jesus was ethical to the core. The Sermon on the Mount is an assertion of the primary importance of ethics. When you remove ethics from religion you have only the magic element left with sickly morbid insistence upon the miraculous, the bizarre, and the unbelievable. I am afraid that Mr. Quello is rather more interested in miracles than he is in truth.

"Cordially yours,

"Charles Francis Potter."

III. All Scholars Are Agreed

"Cleveland, Ohio

"Editors, MOODY BIBLE INSTITUTE MONTHLY:

"I was very much interested in your editorial on this subject in the July issue. Those who make that statement count upon the ignorance of their hearers. I have observed for many years in my reading that there is scarcely a single scientific subject that scholars agree upon. On the contrary they not only hold the most divergent views but it is customary for them to hurl epithets at scholars holding other opinions. An excellent illustration of this I find in a book that I have just read entitled *Ice or Water*, by Sir Henry Howorth, who signs himself with seventeen initials

after his name, and as president of the Royal Archeological Institute.

"Howorth objects to the 'Ice Age' theory. Here are a few of the phrases or uses concerning the opinion of his fellow scientists within the first few pages of his preface:

"Illegitimate,' 'tragical end,' 'philistine sneer,' 'supposed effect,' 'quite a mistake,' 'quite untenable,' 'scouted,' 'utterly fallacious,' 'shattered position,' 'vague speculation,' 'delusive semblance,' 'the same infirmities,' 'utterly failed,' 'final epitaph,' 'obsolete and cancelled,' 'incongruous sophistry,' 'distortion of fact,' 'most fantastic notion,' 'surrendered by all,' 'evades or ignores,' 'purely imaginary,' 'entire misreading of facts,'

'complete discomfort,' 'no longer tenable.'

"All the above are found within the space of eight pages and I have no doubt there are more.

"Both Mr. Howorth and those he criticises would join forces in berating those who believe in the scriptural account of creation and no doubt they would one and all say, 'All scholars agree.'

"So far as my reading goes the only thing that all scholars agree about is that in every case they individually are right and the other fellow is wrong.

"Very sincerely,

"Walter S. Kupfer, M. A., Ph. D."

How a Young Preacher Vanquished a Famous Judge

By Rev. Howard W. Pope, Niles, Mich.

A FEW days ago I heard Judge George D. Alden, the famous Boston jurist, give his well known lecture, "The Needs of the Hour." It was a masterly address and commanded the strict attention of a crowded house for nearly an hour and a half. In his opinion this country at the present time is suffering from four evils.

Commercial Dishonesty,
Political Corruption,
Domestic Unhappiness and
Religious Indifference.

These are all the effects of the same

disease and there is only one cure.

Judge Alden gave one chapter out of his personal experience which I think deserves a wider hearing than a Chautauqua platform, though he has lectured two hundred nights a year for the last fifteen or twenty years. I shall give it as nearly as I can, in his own language.

He was on a brief visit to his native town, a small village in Vermont. At that time a young clergyman who had not yet completed his theological course, was supplying the pulpit of the Episcopal church. So clever was he in his church advertising, displaying so many original

methods, that John Wanamaker had offered him \$10,000 a year to take charge of the advertising for his great stores in Philadelphia and New York. This offer was refused.

Judge Alden hearing this story could hardly believe it, and decided to call on the young preacher. He was courteously received and at once inquired if the story was true. On being informed that it was, he proceeded to show the young man the folly of refusing such a salary when he was receiving only \$1,200 a year as a preacher. The young man told him that he did not consider his decision a foolish one.

"Young man," said the judge, "may I inquire why you justify yourself in throwing away \$8,800 a year with the prospect of double that amount in a few years?"

"For the simple reason that I have a bigger job than advertising merchandise."

"What is that job, if I may inquire?"

"Preaching the gospel of the Lord Jesus Christ."

"Preaching the gospel!" said the judge in a sarcastic tone, "don't you know, young man, that your business is one of questionable value, that the Bible on which it rests is no longer believed by sensible people, and is of no more value than a last year's bird's nest? I am an older man than you, and I come to you as a friend to talk with you about your financial condition. I have been a practicing lawyer in Boston for the last thirty years, and a judge of the supreme court of Massachusetts for the past twelve years, and I tell you that I do not believe one word of the Bible, nor do I even believe in God."

"The young preacher did not tremble or turn pale," said the judge, "though

I had spoken in thunder tones, and expected to make a corresponding impression. He quietly replied, 'Judge Alden, in my opinion, your argument is worthless. You are on the wrong side of the question. Your case was decided many hundred years ago by the Supreme Court of the Universe.'

"If my case has been decided, as you say, by the Supreme Court, will you please give me the citations, with the volume, page and paragraph?"

Picking up a Bible he opened it to a certain chapter and verse, and said, "There it is, read it for yourself."

"This is what I read, 'The fool hath said in his heart there is no God.'"

"I was mad, boiling mad, to think that I, Judge Alden, one of the best known lawyers at the Boston bar, and twelve years on the Supreme bench, should be thus insulted by an ignorant young preacher, not yet out of school—it was more than I could endure. I told him that I would read all that had been written against the Bible by the most eminent scholars, and I would come back and demolish him with his own weapon,

for I thought that would be an easy task.

"So far as I know, that young man is living today. At least he ought to be for I never went back to demolish him. And why not? For the simple reason that as I read about the Bible, and more especially as I read the Bible itself, I became convinced that it was substantially true, and that it is the only authoritative revelation of God's character and will for man.

"It was a humiliating experience, but I am not ashamed to confess it, for tonight, thanks to that young theologian, I come to you as a firm believer in the Bible, and a follower of the Lord Jesus Christ. And in my humble opinion, what this country needs at the present time is the gospel of Jesus Christ and Him crucified, which is the only cure for the moral dishonesty in business, the political corruption, domestic unhappiness and religious indifference which is so prevalent.

"Our country needs a return to the old-time habit of Bible reading, and Bible living which our fathers practiced more than their children."

Ora San of Cherry Blossom Land—A Love Story

By Louise H. Bowman, Canonsburg, Pa.

STANDING on the crescent beach which kissed the foam-plumed sea at Santa Barbara, a Japanese girl, young, slim, lithe, and willowy, watched the golden sunset dreamily. Behind her stretched the majestic, circling mountains. Beneath her feet slept a smooth Sahara of sand. All about her were giant trees, vast wildernesses, lofty peaks in snow-clad grandeur. Slowly turning away from the reddening beauty of the west, Ora San followed the ribbon road drinking in the glory and the splendor spread so prodigally around her. Palm-lined drives crept up to great pilastered homes nestling in the heart of velvet lawns. Everywhere flower gardens, rioting in a wealth of color, offered their choicest blooms for the admiration of all.

Ora San walked slowly. Her heart was very sad. Soon she must leave all these wonderful beauties and go home to Japan. Had she not been born in her beloved Santa Barbara? Japan was but a house of dreams to her. Her father spoke often of the splendors of the Cherry Blossom Land, but to Ora San



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A Japanese Koto. In Japan it is the most popular of all instruments. A Japanese young woman's ambition is to strum the Koto.

it was a place of temples and little brown Buddhas. Had they not a shrine in their magnificent home on the hill? So often her mother spent hours in the little room before the ugly staring, silent idol. When there was so much of sunshine and nature displayed her bounty so lavishly, Ora San almost wept for her mother's devotion.

Her father who was a rich tea merchant in San Francisco was going back to

Tokio to represent his firm and to take charge of the distribution of tea in foreign lands. He was overjoyed, for then the family would arrange for the marriage of his little American-born daughter to one of the young men of Tokio. Ah, he would find one whose character was spotless and whose reputation was above reproach. Before the fading of the cherry blossoms next year dear little Ora San would be mistress of her own home in Tokio!

How her mother and father talked and planned for her future while Ora San sat silent and seemingly imperturbable as a sphynx, but her heart was a volcano of turmoil and rebellion. She wanted to wait like

the American girls in Santa Barbara. She wanted to choose her own husband. She wanted to experience the thrill of loving and being loved that she had heard and read so much about. And all the time her parents were bent on arranging a marriage with some one whom she had never seen. Perhaps he would not even be able to speak her beloved English.

Her mother with all the prejudice and

dislike of the old-world had refused though living in the foreign land to adopt its customs and language. Was she not a Japanese? She deplored the fact that Ora must be sent to the foreign boarding school. She allowed herself to be persuaded to countenance it only after the shedding of many tears and the making of many protestations. Her hope, her ambition was centered in dreaming of the time when they should return to the Land of the Cherry Blossoms. And now that the day was not far distant, her heart sang like a mating bird wooing its tender memories. Japan with its temples and holy shrines was calling, ever calling, and her spirit was winging gaily over the thunderous ocean whispering its love-filled answer. Soon, ah, soon, they would be back in heavenly Tokio!

The sixteen years they had spent in this place of heathen peoples had been a lonely pilgrimage to Osaki San. Six months after their arrival in the strange country Ora San had been born. Ah, the years that followed had been an eternity. Only the hope that one day she would see the sun rise over the familiar gray temples where the curling chrysanthemums clustered had kept her spirit buoyed through the long night of hungry waiting on the far distant shore. Her gods had smiled with favor upon her because she had been loyal to the blessed Buddha.

They were returning to Japan with chests full of gleaming gold, with trunks piled high with richly embroidered kimonos, and safely hidden in the heart of one of these was the jewel Osaki San treasured beyond all earthly possessions, the little idol! Through sunshine and shadow, through joy and sorrow, she had bowed in worship day after day before it, while with unseeing eyes and stolid mien heedless of time and all else, the image had enthroned itself in her heart and became a part of her very being. She would have torn her eyes from their sockets before she would have missed the fetish rites that kept her in a state of exaltation from the time she opened her eyes till she drifted at night into oblivion or into a more exquisite state of happy dreams.

Visions of far off fields of wind-swept cherry blossoms and sun-kissed hills where hallowed temples lifted their heads, waiting, always waiting for the day when she would return to them,

stole into her heart and warmed and cheered her like a burst of life-giving sunshine. She was like a flower uprooted from her native soil and transplanted in an alien garden. She had managed to keep alive, but her spirit was drooping and the thought of the charm of Tokio fanned and revived her once more with its poignant ecstasy of promise. Through the long years she had been like a bird with pinioned wings, restless and feverish with the consuming desire to be gone, a helpless prisoner praying for freedom. And now the fulfilment of her desire was about to be accomplished. Her soul

east, there stole from Ora San's dark eyes the glistening teardrops that betokened an aching heart hidden in her heaving bosom.

Just as Osaki San had felt like a prisoner in far off America so now, Ora, her lovely young daughter, walked up the gang plank into the land of the Cherry Blossoms like a galley-slave hopeless and grief stricken. Her soul was filled with bitterness and a dread and hatred for the gods and traditions of her people. This was not her home, this land of the queer little temples and houses made of paper screens with roofs of woven grass. She pictured the magnificent home in Santa Barbara with its stately beauty and her heart went suddenly sick with longing for a glimpse of its familiar haunts. Every nook and cranny became more precious by contrast with these strange, unfriendly surroundings. Her heart told her she could never be anything but an American. Oh, that she might see once more the snow-clad peaks of Santa Barbara. Submissively she followed her father and mother while her heart was seething with anguish!

In Tokio the days stretched out an interminable age to Ora San. The glory of the cherry blossoms struck terror to her already bleeding heart. For before the cherry blossoms faded again would she not be the wife of an unloved husband? Would there not be a little shrine in her home where like her mother, Osaki San, she must worship the hideous little god Buddha? She hated his ugly face, his eyes were sinister and repugnant to her imaginative mind. Had she not read the Christian Bible through from cover to cover? How could she bow beneath such ignorance



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Method of irrigation still in use in modern Japan. Labor in Japan is so cheap that machinery cannot compete with it. This accounts for the primitive irrigation wheel, etc. A man climbs all day to keep this wheel in operation.

and superstition?

Like a great streak of lightning flashed from an angry sky, the truth burst suddenly upon her. She could not accept her mother's gods! Away down in her heart of hearts she believed with all her soul in the Christian God of the Bible. She had first heard it read at school and then she had wanted to know more about it and read it herself. When she came home from school to her beloved Santa Barbara she did not dare to take the Bible with her. She knew that if her parents found it they would never forgive her. She would be an outcast

expanded as a flower opens to the sun and rain. Through the enthralling days of the voyage, through enchanting nights when she lay listening to the swish of the waves, she was too busy with her own thoughts to notice that Ora San was downcast and weary and listless. Only when the first gray outline of Japan loomed like a ghost in the distance did Ora San manifest the least sign of alert interest. This island was the home of her people! Here waiting somewhere was the unwanted bridegroom! Her heart was like lead in her bosom. And as the sun stole from his covert in the

forever. She had no desire to read it again at that time.

But now the long pent up repression of light flooded her being and she contrasted the worship of her mother with the story of the Christ of Galilee and her soul was troubled and sorrow filled. No matter how estimable the young husband whom they chose for her might be, he would be an idol worshiper, a follower of the detested Buddha! How could she plight her troth to such a one? The horror of it chastened and grieved her spirit. For the first time in her young life Ora San dropped on her knees and lifted her eyes to heaven and prayed that she might be spared this bitter experience.

All unmindful of the tide of emotion sweeping like a mighty deluge over the soul of their daughter, Osaki San and her husband sought for the bridegroom who would cherish and love their little girl. The gods were very kind to them for Mayo Kan was delighted at the prospect of a rich bride for his son who had just returned from the great Harvard college in America.

Negotiations were soon made and Yitto Kan and Ora San both awaited with a strange dread the day of their first meeting. Ora San's mother helped her dress for the great occasion. She marveled at the lack of excitement, the utter absence of feeling in Ora San's make-up. She was unstirred by the thought of the coming meeting. She feared the strange gods of Yitto Kan and only the thought that he had been educated in her beloved America bolstered her for the trying ordeal before her.

Yitto Kan had imbibed modern ideas of his own and he was not overjoyed at the thought of the approaching wedding with this little daughter of Japan even though she had been born in the land of the Stars and Stripes. He admired immensely the American girls whom he had met while a student in the foreign country. They were so independent,

so capable, so free from superstition and prejudice, that he had no great longing in his heart for a bride who would be but the echo of himself. He would have sought a wife who had more advanced ideas than he supposed the dainty Ora San would ever dream of having. However, his father's wishes were to be consulted and not his own. His father had given him the advantage of a foreign education, he must render to him return by being a dutiful and an obedient son. Hence he went to the betrothal feast like a lamb to the slaughter, as he wryly termed it!

All about the home of Osaki San great glowing branches of cherry blossoms smiled and nodded at the gathering guests. Sandal-footed servants shuffled softly back and forth bearing tea in golden pots. From every corner of the lovely rooms gaily colored chrysanthemums reared their stately heads. The mats on the floors were marvels of beauty and splendor. Great vases stood against a background of scarlet and black screens where embroidered bright green birds cavorted gleefully.

Kneeling on a cushion of gold cloth, Ora San, a picture in a sky-blue kimono embroidered in gold, her dark eyes shining like jewels, her red lips parted and trembling, awaited the coming of the bridegroom. Yitto Kan, tall and straight as a young sapling, looking for all the world like an eager bridegroom, crossed the threshold of his fiancé's home to all outward appearance a glad, expectant suitor. His white satin robe fell about him revealing the beautifully embroidered black temples in its ample folds.

He knelt on the cushion beside Ora San and with grave courtesy took her hand in his. Her startled, appealing beauty touched his heart and he found himself unintentionally raising the tiny fingers to his lips. He barely brushed their velvet softness and then released them quickly.

But a strange tingling thrill of wondrous sweetness crept into his heart. Was this adorable creature the ignorant, undesirable Ora San whom he had pictured so often? Bewildered for a moment, he gazed about him to see if he had been mistaken. No, there was Osaki San, her mother, and Omura San, her father. So this was what he had read about and scoffed at so sneeringly many times! He the strong, the intelligent Yitto Kan was in love with a girl and at first sight!

He smiled reassuringly at the timid Ora San and boldly disregarding his outraged parents and those of his fiancé also, he stood up and gathered the shrinking little girl in his arms.

Strangely enough Ora San did not turn her flower-like face from him when he stooped and kissed her full on the lips. On the contrary she returned the caress shamelessly. She did not even think of the heathen gods that had been so distasteful to her before. All she could hear was the murmurous love croon of Yitto Kan as he whispered and wooed and won her. Love was calling Ora San! Like one in a dream, a glorious dream, her whole being answered. Through life she would always love and trust Yitto Kan and he would cherish her tenderly. When he spoke, oh, exquisite music, it was in English!

"Ora San, some day we will be married by an American minister. But just now we must not break our dear parents' hearts. We shall go to our beloved America on our honeymoon. We shall see the sun rise at Santa Barbara. Kiss me again, Ora San. I love you. I have always loved you. I shall always love you!"

Then Ora San's fearful little heart came home to its nest like a tiny tired bird seeking shelter! The blessing of the God of the Bible rested like a holy benediction upon her and Yitto Kan. In the shadow of each other's tender love they would always be secure!

Montrose Ministerial Institute

THE eighth annual Ministerial Institute at Montrose, Pa., and the second under the auspices of the Moody Bible Institute (which will conduct it henceforth), brought together 125 pastors of various denominations, which is the largest number of ministers ever assembled on the Montrose Bible Conference Grounds. Twenty pastors were present from a single household of faith. The total registration was 300. So many young people were in attendance that next year's plans will provide special features for them.

The opening address was given by

Dr. J. E. Conant of the Extension Department of the Moody Bible Institute, Monday evening, July 14. The morning program during the next four days was: 9 to 10, Dr. Conant on "Every Member Evangelism"; 10 to 11, Dr. Leander S. Keyser, professor of Christian Evidences in Wittenberg College and professor of Systematic Theology in Hamma Divinity School (Lutheran), Springfield, O., on such subjects as "The Origin of Man and Woman," "The Fall of Man," and "The Trinity." Both of these men were heard with pleasure, being at once scholarly and deeply spiritual. From 11 to 12

Dr. Torrey gave a series of lectures on "The Christ of the Bible," which continued his last year's addresses on "The Deity of Christ," "His Humanity" and "His Atoning Death." On this occasion he spoke on "The Resurrection of Christ," "His Ascension," and "His Return."

Friday night Dr. Gray began his ministry and the program for the remaining mornings of the conference continued as from the beginning except that Dr. Gray took Dr. Keyser's place, teaching the epistle to the Colossians.

On Sunday the pulpits of the town were supplied by conference teachers and

attendants. That afternoon at 3 o'clock Dr. Gray addressed a large audience of delegates, townspeople and country visitors on the thirty-third psalm. At 7:30 Dr. Torrey spoke to a similar audience on "The Resurrection of Jesus Christ from the Dead, a Scientifically Demonstrated Fact."

Tuesday and Wednesday evenings, July 22 and 23, Dr. Gray spoke on "Modernism a Revolt Against Christianity," and "What is Meant by the Inspiration of the Bible?"

Every night from 7 to 8 Dr. Torrey conducted a Round Table in which he or others answered questions handed in by the ministers. This was held in the open when the weather permitted and

was very practical and helpful indeed.

The reunion and fellowship meeting of former and correspondence students, held Monday afternoon, July 21, and participated in by Doctors Gray and Torrey, was a delight to all.

The sessions closed Thursday night, July 24, with a thanksgiving service in which many took part. A pastor of Akron, O., said he traveled 560 miles by automobile to be present and praised God for the privilege. Another said: "I have been informed and inspired every year since the beginning of these conferences. It is the place of great refreshing today. My Sunday-school superintendent says that each year following my return from the Montrose

Ministerial Institute, my church has had a new pastor."

The Rev. Alfred Stokes, of New York City, rendered a notable service during the week by putting the delegates through calisthenics after each morning session, thus relaxing them for the next session. A schedule of games was also played off, thus greatly increasing the capacity for spiritual enjoyment. Meanwhile friendships were renewed and new ones formed. Men of many denominations mingled with each other and with missionaries fresh from their overseas labor, all unified through Christian fellowship upon a hill-top flooded with glorious sunshine, tempered with cool breezes, and blessed at night with refreshing sleep under canvas.

Old Salem Bible Conference

Virginia C. Williams, Extension Dept., Moody Bible Institute

THE Moody Bible Institute held a Summer Bible Conference July 5-13 at Old Salem Chautauqua Park, Ill., near historic Petersburg, which place was for years the home of Abraham Lincoln. Here on a crest of the wooded hills overlooking the Sangamon River, in the midst of a wealth of fine old forest trees, affording grateful rest and cooling shade, the conference was held.

The Chautauqua Park is located two and a half miles by road from Petersburg. Its central location in one of the richest and most beautiful sections of the State, has for more than twenty years, made "Old Salem" a gathering place for large numbers. A splendid grove, a commodious auditorium, large numbers of attractive cottages, with delightful drives and walks in all directions, makes the Park an ideal place for a Bible conference.

Although in its early days the Park was a favorite place for religious gatherings, this is the first Bible conference ever held here. The conference opened on Sunday, July 5, at which time Dr. James M. Gray gave a morning and afternoon address to a large and representative audience from this section of the state, many coming from Springfield and Peoria.

Daily morning and evening sessions continued throughout the week and over



From left to right, Robert T. Brown, Edward J. A. Card, Peter McCarthy, James Daubney

Sunday, the afternoons being reserved for rest and recreation. The program was full of interest for all. The messages were spiritual and heart-stirring and the interest cumulative. These, together with the loveliness of the place, and the quiet daily life, were conducive to the delightful spiritual atmosphere everywhere felt.

Expressions of appreciation, and the desire of many for a similar conference next year, made the hearts of the workers glad, that they were thus privileged to labor for the Master in this part of His vineyard.

The personnel of the speakers were Rev. E. J. Pace, who led a morning expository hour in the study of Romans, and in two evening hours, gave his illuminating address on the "Law of the Octave." Mr. Guy Fitch Phelps had the evening hour, speaking on the Christian fundamentals. Miss Williams spoke at a morning hour, her theme being "Inspirational Studies." Mr. George V. Kirk, who was in charge of the conference, spoke at morning devotions. Mrs. Grover C. Prince and Mr. Richard A. Dawson had charge of the music. Mr. Dawson led the young people's hour and Miss Williams and Mrs. Prince had charge of the boys and girls at the nine o'clock hour. Mr. Robert T. Brown, superintendent of the Washington Street Mission, Springfield, was chairman of the mission men's meeting. Other visiting mission superintendents were Messrs. Ed Card, of St. Louis; James Daubney, of Rock Island, and Peter McCarthy, of Joliet. God graciously poured out His blessing day by day, and a refreshing and a deepening of spiritual life was His portion for those who attended. A high point in the conference was reached on Friday, Students' Day, when the attendance was largest. A real student fellowship meeting, presided over by Mr. Kirk, followed a luncheon to which forty-seven students sat down.

Bound Volumes of Moody Bible Institute Monthly, Volume No. 24, September 1923 to August 1924 inclusive, are now ready. We have only a limited number, and will appreciate early orders from those who desire same. We are making the special price of \$3.00 per volume this year. They are very attractive volumes. Address the Moody Bible Institute Monthly, 163 Institute Place, Chicago, Ill.

Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

HELP BY PRAYER

Rev. Allen N. Cameron, Chang-Sha, Hunan Province, China, is making an appeal, not for money, but for the prayers of God's people for a German mission in Hunan, where the missionaries are suffering for food and clothing. Last year each person had only \$175 to meet all expenses, and yet, Mr. Cameron writes, that he sees nothing but bright, cheerful, praiseful faces among them.

THE GIDEONS HOLD SILVER ANNIVERSARY

The Gideons, an organization of Christian commercial travelers of America, whose efforts have placed Bibles in many hotel guest rooms throughout the country, held this anniversary at Madison, Wis., July 23-27, where the association was founded. Mr. Edgar J. Goodspeed, of Chicago, was one of the speakers. More than 40,000 Bibles have been placed in hotel guest rooms during the fiscal year which closed June 20.

BROADCASTING HYMN-TIME TRANSCRIPTIONS

Mr. George S. Schuler of the Institute Music Faculty, is playing hymn-tune transcriptions over the radio each Sunday afternoon with the gospel service at the North Shore Congregational Church, Chicago, Rev. J. C. O'Hair, pastor. The station is WDBY, wave length 258. The addresses of Rev. Mr. O'Hair will be broadcasted at 11 a. m., 2:30 and 7:45 p. m., on Sundays, and 2 and 7:45 p. m., weekdays, except Monday.

THE AMERICAN SUNDAY-SCHOOL UNION IN OHIO

Ollie E. Liggett, '10, reports that this organization had ten missionaries in Ohio last year, who organized 43 Sunday-schools, preached 1,195 sermons, visited 10,765 homes, distributed 1,164 Bibles and Testaments, organized 29 prayer meetings, established 17 preaching stations, was instrumental in having 3 churches organized and of leading 480 souls to Christ. Total number of Sunday-schools under these missionaries was 212, with an enrolment of 10,163.

DR. JOHN PRESSLEY BARRETT DIES

Dr. Barrett, editor of the *Christian Sun*, published at Elon College, N. C., died May 1 at the age of 73. He was the editor of the *Herald of Gospel Liberty* for twelve years, also author of several books which have had large influence in the Southern Christian Convention. Among

these were the *Centenary of Religious Journalism*, *Forty Years on the Firing Line*, *Fruit-bearing Trees*, and *Modern Light Bearers*.

REV. WILL H. HOUGHTON GOES TO IRELAND

Rev. Mr. Houghton, lately the pastor of the First Baptist Church, Norristown, Pa., and recently called to the pastorate of the First Church, Norfolk, Va., has felt it his duty to decline the call to Norfolk in order to make an evangelistic campaign in Ireland. He expects to be in Belfast during September, in Ballymena in October, and in Bangor in November. He expects to return to America in the early part of 1925.

Mr. Houghton was a correspondence student of the Institute and always has a good word to say for it.

THE AEROPLANE TAKES THE GOSPEL INTO AFRICA

For the first time in the history of missionary work in Africa aeroplanes will be used to cover a vast missionary territory. On July 9 Dr. E. A. Late and his wife and three year old son, sailed on the "Aquitania" for his post in Africa. They will make their headquarters in Liberia.

Dr. Late, of the American and British aviation forces during the war, is being sent by the Lutheran Foreign Mission Board of Baltimore.

This board has arranged that an aeroplane will be shipped to Dr. Late in Africa to be used in his jump into the interior of the country.

RESIGNS HIS PASTORATE

Rev. John Wiley Ham, a former Moody Bible Institute student, resigned the pastorate of the Baptist Tabernacle, Atlanta, Ga., resignation to go into effect September 1, to take up evangelistic work. Mr. Ham went to the Tabernacle in 1917, and found that in the year previous 34 had united with the church. The first year he received 200 members, the total number received in the seven years of his work being 2,276, 360 being received in the last nine months. At the beginning of his pastorate there was a mortgage on the property of \$144,000, but in 1920 the mortgage was lifted. In the seven years of his work \$450,000 have been raised for all purposes. When he went to the church the average attendance at Sunday-school was 637. Last year the average attendance was 1,641. Seven men have been ordained to the full gospel ministry during the pastorate of Mr. Ham.

The following taken from the *Christian*

REAL RELIGION

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Rev. R. H. Glover, M. D., F. R. G. S., Director of Missionary Course, Moody Bible Institute
An accurate, up-to-date, exhaustive survey of the mission fields or the world. The one complete and authoritative reference and text-book for schools and study groups.
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Index may summarize the estimate of citizens of Atlanta as to the work of Mr. Ham:

"John Ham's name is forever enshrined in the hearts of those who through these years have witnessed his heroic ministry. He passes into his new field of labor with the cordial and hearty good wishes of the great city of Atlanta and of the state of Georgia. He takes up the work of a general evangelist with the world fully understanding that he will preach Christ and Him only. Wherever he goes he will further the kingdom of God and people will find in him a safe and sane preacher of the gospel."

BARREN LITERALISM

If Jesus really is God how can it be unimportant clearly and fully to believe Him so? How can it be thought a barren literalism? For if it is literally true is it not the richest, most glorious, most comforting and reassuring of all vital facts about Him? To say, as Modernists strangely do, that surely Jesus will not care whether we recognize His deity or not so long as we live His life, is to fly in the face of the Gospel records where again and again Jesus explicitly claims deity; and it is to talk nonsense for this claim covers everything of value in His coming and mission; and further no one ever lived His life in its larger love and power who denied His deity. Where are the Unitarians or now the Modernists to compare with Martin Luther or John Wesley or William Carey or William Taylor or Dwight L. Moody?—*Eastern Methodist.*

THREE THOUSAND SOLDIERS BAPTIZED IN A DAY

The following interesting account of the baptizing of 3,000 Chinese soldiers comes from the Rev. C. H. Patterson, one of the new missionaries to China. When this was written in the spring, he was at the language school in Peking.

"Last Tuesday a dozen of us drove out to General Feng's camp, eight miles south, to attend the baptizing of about

3,000 of his soldiers. It was a wonderful sight. I do not know of any other army camp in the world that could boast of such a sight. These men had been kept on probation for a year before they were allowed to come into the church. There were fifteen pastors, some foreign, but mostly native, that did the baptizing.

"The men were lined up in companies and the pastors went down the lines, baptizing a man every six to seven seconds. It was impossible to realize what a sight like this means, and I believe that it is the result of prayers that have gone up from many people for many years.

"It is said that the vast majority of General Feng's men are now baptized Christians, and to look at them they would certainly seem to be clean, healthy soldiers. To hear these three thousand sing the doxology and repeat the Lord's Prayer together was a wonderful thing.

"After the service we went around and saw something of the camp and the work shops where the soldiers make their clothes and shoes and many of their implements for practicing. All of these men are taught a trade so they will at least have something they can do after they leave the army."—*The Presbyterian Survey.*

BEER IS NOT MEDICINE

The Supreme Court of the United States, June 9, gave a decision in connection with two important cases brought before it, practically dealing a death blow to breweries in this country. The decision was unanimous and was written by Justice Sanford, and is in part as follows:

"It is clear that Congress, under its express power to enforce by appropriate legislation the prohibition of traffic in intoxicating liquors for beverage purposes, may adopt any eligible and appropriate means to make that prohibition effective. The possible abuse of a power is not an argument against its existence. And it has been held that the power to prohibit traffic in intoxicating liquors includes, as an appropriate means of making that prohibition effective, power to prohibit traffic in similar liquors, although non-intoxicating.

"The ultimate and controlling ques-

tion then is whether, in prohibiting physicians from prescribing intoxicating malt liquors for medical purposes as a means of enforcing the prohibition of traffic in such liquors for beverage purposes, congress has exceeded the constitutional limits upon its legislative discretion.

"We cannot say that prohibiting traffic in intoxicating malt liquors for medicinal purposes has no real or substantial relation to the enforcement of the eighteenth amendment, and is not adapted to accomplish that end and make the constitutional prohibition effective."

THE ART OF STOPPING

In his little chat with the newspaper correspondents about his speech of acceptance, which he hopes mercifully to make short, Mr. John W. Davis said that he intended to follow the method suggested to public speakers by John Bright. This plan was to think of your various subjects as so many islands, to each of which you swim gracefully in succession. But Mr. Davis did not include what is perhaps the most important part of Bright's advice. He was, we believe, talking to aspiring young orators, and his final word of exhortation was an emphatic warning "never under any circumstances leave your last island." Too many speakers have an unfortunate tendency to do this, and thus to get lost hopelessly at sea.

The art of coming to a full stop in discourse, or in writing, is one difficult to master. It is an old complaint that orators and writers never know when to leave off. This failing was noticed by Montaigne, who said in one of his essays: "I see some, even among those who talk pertinently enough, who would but cannot stop short in their career; for whilst they are seeking out a handsome period to close with, they go on talking at random." We must all have had unhappy experiences of this kind of desperate groping for an end, but not being able to find it. There are some convenient tags at which speakers may clutch as a sign that they are finally done. But even these seem to elude them when their wits go wandering after they have said all that they really have to say. They sometimes get help from their hearers,

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who have various ways of conveying it to the orator that he is finished though not yet through. A complete remedy is now in the hands of every radio audience and will doubtless be applied with great success during the coming campaign to many political speakers who go on aimlessly after the thread of their discourse is long since exhausted. A slight turn of the wrist, and they are stopped so far as concerns every listener in who thinks that they ought to stop.

—New York Times.

LUTHERANS UPHOLD RIGHTEOUS WAR

True to the traditions of the Lutheran church which, since the days of Martin Luther, has been militant in matters both spiritual and physical, delegates attending the thirty-second international convention of the Walther league adopted resolutions upholding the lawfulness of "righteous war."

The resolutions adopted took direct issue with the official declarations of recent gatherings of other denominations in the country when they said: "Universal peace is a fallacy and the movement of pacifism fosters Utopian hopes that never will be realized."

There was some opposition to the resolution and some delegates defended their position in the warm debate that followed the reading of the resolution. The opponents declared that war was a relic of barbarism and that the people of the world had advanced to a stage where it was possible, by means of education through the leadership of the church to create a sentiment that would force nations to settle their differences in courts of arbitration, rather than by force of arms.

These advocates of universal peace were fervent in their declarations that the shedding of blood in national quarrels should cease.

A majority of the speakers declared that there were cases in which war, as in the days of the prophets, was a matter of righteousness and that such wars could only be settled by appeal to physical force in defense of national honor.

During the debate reference was frequently made to the actions of other denominations, and not all were commendatory. In fact, some of the speakers were inclined to class actions of pacifists who would refuse to take up arms in defense of their country as traitors who were not to be trusted in public affairs.

At the close of the debate, the resolution as presented was adopted by a vote which made it apparent that an overwhelming majority of the 2,500 delegates, most of them young people, wanted peace, but were willing to fight if the cause was just.

The preamble of the resolution states that "while war is caused by sin and unrighteousness and must be regarded as a fearful visitation of God's anger on those evildoers, it is, nevertheless, not sinful for Christians forcibly to resist, if need be, other kinds of wrongdoing."

—Chicago Tribune.

THE COUNTRY CHURCH

A report by the Institute of Social and Religious Research of New York described as being based upon the results of long and extensive inquiry, reaches the conclusion that the Protestant churches in the United States are losing their grip on the farm population, which is commonly regarded as the strongest element in these churches. The report finds fault with surveys conducted by denominational boards, and declares that the churches should really be judged only on the basis of active church membership—that is, persons who belong and go to church. Neither membership nor contributions are, it contends, a fair measure of strength.

The institute's representatives entered a Vermont farm community and carefully investigated its church history since 1886. They found that in thirty-eight years the churches in the community lost practically half their strength. One community is not, of course, the country, but the institute apparently had no reason to choose its laboratory for propaganda purposes, and deserves credit for its assertion that it went into what it believed to be a typical American rural community. It is probable that easy communication, rapid transportation, good roads, and the vast number of institutions which have invaded the province of the churches of forty years ago have weakened the church influence in practically every rural community.

Some denominations have begun rural church development programs intended to bring younger people in rural communities into their churches. These campaigns have not been without success, but hope of great success in this field cannot be realized unless the churches follow, to some extent, the changing economic and social order. The field is there, as it has always been, and in time it will be served by the churches which accommodate themselves to its needs. No accepted system of rural missions has been worked out, but several churches have attacked the problem intelligently, and the institute's report should be of help to them, not only because it calls attention to the decline of the churches, but also because it challenges the best in their leadership and organization.

—The Chicago Tribune.

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Young People's Society Topics

John C. Page

September 14 How Can We Serve Our Sunday-school?

John 21:15-17

The Scripture verses given above suggest that Christian service in Sunday-school or elsewhere proceeds from a heart of love to our Lord and manifests itself in continued effort for the lambs and the sheep.

We can serve our Sunday-school by remembering that many who attend the school are lost sheep, and therefore need to be saved. The writer of this article attended Sunday-school regularly until he was past twenty years of age, and not once during those years was he shown the way of life. He knew that he was a sinner, but did not know how to find a Saviour. Ethical precepts and the moral contingencies of the gospel were presented in a vague way both in teaching and preaching. Ritualism and idealism were offered as saviours, but miserable comforts are all these. Then one day a godly teacher who knew the power of the gospel experimentally, said, "Every sinner is lost." Conscience corroborated that statement. "Every lost sinner needs a Saviour." The heart said, "Yes." "God has provided a Saviour for every sinner who will receive Him. Will you receive Him? Will you commit yourself to Him in simple faith?" The will registered its decision. It was a spiritual transaction, and John 1:12 became experimentally true—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Sunday-school workers who fail to help the pupils at this point have grievously failed to serve the highest interests of the Sunday-school. There needs to be in the lives of all an intelligent turning to God from the idols that are in the human heart. No religious or social activities can take the place of this definite and intelligent act of individual conversion to God.

We can serve our Sunday-school by constant prayer on its behalf. Prayerlessness and powerlessness go together. No teacher can teach the Word of God with spiritual profit apart from spiritual power. Prayer for others is not only an infinite privilege, but a solemn responsibility. Superintendents, teachers, officers and workers, must pray if they are to serve with effectiveness. There is no substitute for prayer.

September 21 The Beatitudes of the Psalms Psalm 32:1, 2; 34:8; 1:1, 2

Read these verses with the care necessary to their understanding, then seek to experience the power of the truth they unfold. The word "blessed" includes in its meaning not only happiness, but righteousness. To be blessed, according

to the Bible, is to be happy righteously. It is to be happy in God as well as in people or circumstances.

"Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." This is blessedness, indeed,—happiness within because of being right with God, as well as with man. O the blessedness of transgression forgiven, sin covered, and iniquity not imputed! How can it be, and how can it be made operative in human experience? A simple and sufficient answer will be found in such a Scripture as Isaiah 53:6, where the condition, cause, and cure of sin is presented—"All we like sheep have gone astray." This is the condition of the sinner. He is astray from God, perhaps not as far astray as others, perhaps not as far astray as he might go, but estranged from God and astray from God. "We have turned every one to his own way." Here is the cause of all wrong doing. The essential thing in all sin is self-will—"his own way." Our own way is always a crooked way, the way of iniquity. Only one way is right, namely, God's way. All else is wrong and leads to wrong thinking and wrong doing. What is the cure? Read carefully the remaining words: "The Lord hath laid on him the iniquity of us all." It must be laid some-

where, either on us or on Him. God must deal with transgression, sin, and iniquity. It must be dealt with righteously and put away forever, and it was. The Lord laid on Him the iniquity of us all, and He by the sacrifice of Himself put sins away forever (Heb. 9:26). O the blessedness of all this, and the blessedness of entering into it!

Look now at Psalm 34:8. Here is perpetual blessing—the blessing of the life of trust. The verse can be summed up in the two words "taste" and "trust." Salvation is an act and a process. Commit everything to God in an act of faith, and let this be followed by a life of faith, for "this is the victory that overcometh the world, even your faith."

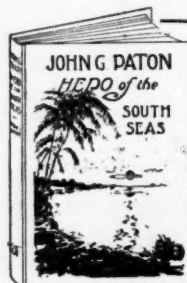
Now read the first two verses of Psalm 1, which describe the blessedness of those who delight in the Word of the Lord, and who feed upon it in the act and habit of meditation.

September 28 Organizing to Get Things Done Nehemiah 1:1-6; 2:1-6; 4:1-6

There is much in these three Scriptures to be learned about prayer, as well as "organizing to get things done." A study in personality is presented in addition to the matter of achievement. The heart of it all lies in the second verse of the first chapter, where we see a man with sympathy for his fellows, with compassion because of others' distress, and with a zeal for God. He "wept and mourned certain days, and fasted and prayed before the God of heaven." In his prayer (1:5-11), he identified himself with his people and made confession of sin. His plea for forgiveness was

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based on "the word that thou commandest." On this basis, he makes his petition and obtains an answer from God, as recorded in chapter 2.

We are reminded of the old saying, "To pray well, is to work well." Here is a man (not an organization) who has learned to pray so as to prevail. Having prevailed with God, he can now prevail with men. The confidence born of answered prayer makes a man sure of God, so sure that he can lead off in holy endeavor and enterprise. Followers are never wanting for such a leader.

With his spirit enlightened and his faculties quickened, the leader surveyed the task before him. Letters of introduction to those in authority, captains and horsemen to assure safety along the way, were in no wise incompatible with intelligent faith (2:7-9). Such methods and measures made their own appeal to the people whose welfare Nehemiah sought.

Their response to his plans was hearty and sincere, because they saw in him a trusted leader, one upon whom the hand of God rested; hence, the words of the people in 2:18, "Let us rise up and build." This was followed by organization and necessary work, as seen in chapter 3. Opposition raises its head in chapter 4, but no opposition can stand against earnest prayer, holy purpose, and intelligent organization.

October 5 In His Steps (10)

How Jesus Cheered the Fearful and Discouraged

Matthew 9:2; 10:24-33; John 14:1-3

These Scripture verses suggest that our Lord cheered the fearful and discouraged in three ways: By the forgiveness of sins; by revealing God as Father; by the unfolding of the future glory awaiting His believing people.

1. The Forgiveness of Sins. The power of Christ as God manifest in the flesh, is seen in the first Scripture reference. The critics charged Christ with blasphemy, knowing that forgiveness of sins belonged unto God alone. In answer to their criticism, He gave them demonstrations of His divine power in both the spiritual and physical realms by forgiving sin and overcoming disease. There is no cheer for the human heart apart from the forgiveness of sins. Now, as then, our Lord cheers and encourages human hearts by a free, full, and sufficient pardon for sins, based on His own vicarious atonement through His shed blood on Calvary's cross.

2. He Dispelled Unholy Fear by Making Known to His Disciples the Care of God over Their Lives. The words "fear not" occur three times in our second passage of Scripture. Fear not men who have power to kill the body, for man is more than body. The life of the soul or spirit is safe in the keeping of the Father. Therefore, fear not. The Father's care extends even to sparrows. "Ye are of more value than they, therefore fear not." Here is the remedy for undue or slavish fear. Think of life not in terms of fatalism, but fatherhood—the fatherhood of God in Christ Jesus, as made clear in such Scriptures as Galatians 3:26 and John 1:12.

3. The Revelation of the Future Glory for His Own Believing People. Brief, yet beautiful, are the words of John 14:1-3. The uncertainty of the future is

often a cause of fear. To a Christian believer there should be absolutely no uncertainty. The "Father's house," the "many mansions," the coming of the Lord, as explained in 1 Thessalonians 4:13-18, should all enter into the vision of the believer's future. In view of this, the opening words of the chapter are most appropriate. "Let not your heart be troubled." Confronted by perplexity and adversity, "believe in God." When cast down by the problem of sin, "believe in me, the sin-bearer." And if attacked with doubt concerning the future, rest assured that He who loved us and gave Himself for us, is now preparing a place for us. "If it were not so, I would have told you." Believe Him then, and rejoice.

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PROLONGATION OF LIFE

W. M. H., Hazelhurst, Miss.

Questions: (1) Please explain Isaiah 65:20. (2) What became of the Ark of the Covenant?

Answers: (1) This language describes the prolongation of human life upon the earth in days to come, reminding us of the longevity in the antediluvian age. (2) We are not told.

USE OF TITHE MONEY

N. G., Atlanta, Ga.

Question: Should any of my tithe money be used for the food and hospital expenses of my family?

Answer: "The tithe is the Lord's" and should be devoted to the furtherance of His cause. The needs of those who are naturally dependent upon you are not to be met out of your tithe money.

THE DAY OF THE LORD

G. L. S., Grand Rapids, Mich.

Question: Does the "day" of 2 Thesalonians 2:3 refer to the time before or after the church has been taken out of the world?

Answer: The "day" referred to here is "the Day of the Lord" (v. 2, R. V.). This "day" follows the removal of His church from the earth. But the apostasy referred to in the latter part of verse 3 precedes the removal of the church.

WHERE IS SATAN?

A. J. W., Burgesville, Ont.

Question: Is Satan now in heaven, as some teach?

Answer: First of all Satan is not now in hell; neither is he yet bound for a thousand years (Rev. 20:2). He has not yet met his final doom (Rev. 20:10). But it is not strictly accurate to say that Satan is now in heaven, as that term is generally understood. That is, he does not dwell in the upper heaven, where Christ and the saints and angels are. Rather is he in the upper regions of the air. He is said to be "prince of the power of the air." This does not mean that he has control of the elements, but that he is at the head of the organized forces of evil spirits who inhabit those regions and against whom we contend (Eph. 6:11, 12). From his present position Satan has access to the presence of God in order to accuse the brethren (Rev. 12:10), and also access to the earth in order to deceive men (Rev. 12:9). See *Satan and the Saint*, by Dr. James M. Gray.

USING DIVORCEES IN THE CHURCH

B. P., Oneonta, Ala.

Questions: (1) If divorced upon scriptural grounds is it right to marry

again, and is such a one suited to become a leader in church work? (2) If a woman divorces her husband (not upon scriptural grounds) and remarries, is either she or her second husband fitted to become a leader in the church or to hold office? (3) If a minister tries to use such people, has he any right to look for spiritual blessing in his church? (4) Should a true follower of Christ co-operate and work with such a church?

Answers: (1) While opinion is divided upon this point, most Protestant denominations hold that it is right to remarry, and if so, the matter should not debar one from a leader in church work. (2) Our reply is in the negative. (3) We are not surprised that spiritual results are meager. (4) This is a personal matter. By co-operation and wise counsel you might possibly bring to pass a better condition of affairs.

MR. MOODY ON BAPTISM

E. C., Wheelock, N. Dak.

Questions: (1) What were Mr. Moody's views in regard to baptism? (2) Did he teach immersion as the only correct mode? (3) Is the Greek word for baptism of the Holy Spirit the same as for baptism with water? (4) Can the word have more than one meaning? (5) What is the Greek word for the preposition "from"? (6) The Greek for "wash" in Mark 7:3?

Answers: (1, 2) Mr. Moody did not consider the mode of baptism as possessing any vital importance. He did not teach immersion at all, for he did not go into such subject. As an evangelist his sole concern was to get people saved. (3) The same word in both instances. See Matthew 3:11. (4) Both a literal meaning and a symbolic. See Matthew 20:22. Paul speaks of "divers baptisms," in Hebrews 9:10, which he specifies in verses 13, 19, 21. (5) The usual word is *apo*. (6) *Nipsōtai*. But in Mark 7:4, and Luke 11:28 the word for "wash" is *baptidso* (baptize).

THREE DOUBTERS

S. F. C., St. Andrae, Austria.

Questions: (1) How would you deal with a man who claims to have met all the conditions of salvation, especially the public confession of sin, but who is not saved? (2) How deal with a man who says he wants to become a Christian, but cannot believe in some of the events in the Bible, and especially in Jesus Christ and God? (3) How deal with one who cannot see why it was necessary for Christ to die in order that men may be saved?

Answers: This man's first difficulty, according to your letter, seems to be that he has been trying to put works

before faith, or instead of faith. Confession of sin is all right in its place, but for the sinner repentance and turning away from sin are the more necessary. What the sinner needs to confess is "Jesus as Lord" (Rom. 10:9, R. V.). But before this confession must be the belief of the heart (Rom. 10:10). That is, belief on the Jesus as Saviour and subjection to Him as Lord must precede the confession of Him. The second mistake, apparently, was to depend upon some deep emotion or feeling to follow the public confession of his sins. He has looked for the "real joy of salvation." God's way of salvation is to "believe," not "feel." Feeling will come in due time, if there has been real faith, but it does not always accompany faith. Use texts which emphasize *believe* on the Lord Jesus Christ. (2) The first need of this man is conviction as to his own sins. His intellectual difficulties will soon vanish when he gets right with God. Use Scripture to convict him of sin and of his own helplessness, then lead Him to

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the Lamb of God who taketh away sin. (3) It is not necessary to understand the philosophy of redemption in order to be saved. There are indeed reasonable explanations of God's plan of salvation, but an understanding of this plan will not save men. Have him put Christ to the test. An experience of His saving power will open his eyes as to why it was necessary for Him to die in order to become the Saviour of men.

PURGATORY

M. H., Chicago, Ill.,

Questions: (1) Are there any books left out of the Bible from which the Roman Catholics get their doctrine of purgatory? (2) Is there a place the Catholics call "Limbo"?

Answers: (1) Protestants have not omitted from the Bible any books considered by the early church as divinely inspired. In the Clementine Homilies, which contains a form of Ebionitism, a purgatory is said to be mentioned, where incorrigible souls are annihilated. Also *The Shepherd of Hermas* is claimed to contain germs of the doctrine of purgatory, but the passage is not necessarily so to be interpreted. (2) "Limbo," according to Roman Catholic theology is used of two places: *Limbus patrum*, for the souls of those who died before the atonement; and *limbus infantium*, for the souls of unbaptized children. The former has ceased to exist.

J. A. C., Boston, Mass.

Questions: (1) What is the best biography of John Calvin, and the best book on the history and influence of Calvinism? (2) What is a good history of the Presbyterian Church of Scotland? (3) Which of the Presbyterian Theological Seminaries of Canada are not affected by Modernism?

Answers: (1) *The Life of John Calvin*, by Philip Volmar; or, *John Calvin*, by Williston Walker. Either of these is satisfactory. As to the influence of Calvinism, see *Calvinism in History*, by N. S. McFetridge. (2) *The Rise and Development of Presbyterianism in Scotland*, by Lord Balfour, of Burleigh; or, *The Church of Scotland*, by Pearson McAdam Muir. (3) We advise that you inquire of the *Evangelical Christian and Missionary Witness*, 858 College St., Toronto, Can.

BRIEF MENTION

B. W. W., Newton, Ia.

The Still Hour, by Austin Phelps and *Secret Prayer*, by the Bishop of Durham, are books we do not hesitate to recommend.

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B. B., Charleston, S. C.

The natural deduction from 2 Chronicles 36:21 is that the captivity of Judah lasted just seventy years in order to allow the land to enjoy the Sabbatical years from which it had been deprived.

L. B., Eldred, Ill.

(1) As to Sabbath keeping see *Sunday Observance*, or *Sinai Seventh-Day Sabbath-Keeping*, a pamphlet by C. E. Putnam. (2) We have no correspondence course

whereby you could become a minister. Three years are required to take our Pastor's Course, which must be taken in residence. Nevertheless, the Correspondence School of the Moody Bible Institute would be a great help to you. Send a postal asking for a free prospectus. There are men in the Christian ministry and doing well in it, who have never had as good a training as that offered almost without cost by the Correspondence School.

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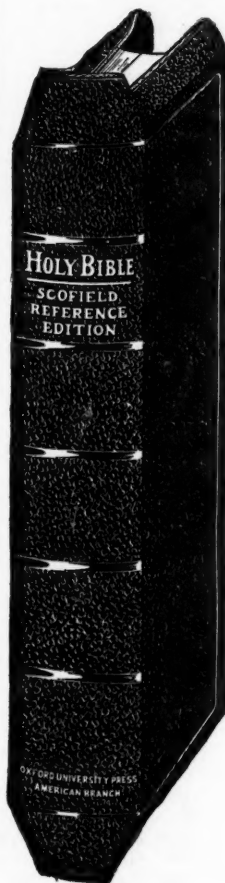
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September 14

Jesus Driven from Nazareth Luke 4:16-30

Golden Text:—"He hath anointed me to preach the gospel."—Luke 4:18.

Sometime after His baptism and temptation Jesus returned to Galilee and began a notable ministry which was characterized by three outstanding features:

1. It was wrought in the energy of the Holy Spirit (v. 18). He was begotten by the Spirit and all His teaching and wonder-working were done in the power of that same Spirit.

2. His fame spread throughout the whole country. A ministry wrought in the power of God's Spirit cannot be concealed.

3. He taught in public. So impressively did He preach that He was universally acclaimed.

I. Jesus in the Synagogue (v. 16).

On the Sabbath He went into the synagogue according to His custom. He no doubt went that day with a new and definite purpose, but it is refreshing to know that it was according to His habit. We should learn from this the value of good habits. How frequently a good custom persisted in carries us past danger points! Many young people have been safeguarded from the ways and pitfalls of the world because they had formed the habit of reading the Bible and praying and going to church. Being on the Sabbath the synagogue would be crowded with His kinsmen and fellow townsmen.

II. Jesus Reading the Scriptures (vv. 17-19).

1. The Book Handed to Him (v. 17). It was not only His custom to attend the place of worship but to take a part in it. This privilege was not confined to the rabbis (Acts 13:15). Therefore, Jesus used the liberty accorded Him.

2. The Passage Read—Isaiah 61:1, 2. It is not entirely clear as to whether this was the passage providentially arranged for that day's sermon, or whether it was specifically chosen by Him for that occasion. Most likely it was chosen by Him with a specific purpose. The fact that He chose this passage shows His endorsement of the inspiration of the Old Testament. The most outstanding proof of the inspiration of the Scriptures is the fulfillment of predictions centuries old.

3. The Content of the Passage (vv. 18, 19).

(1) The mission of the Messiah (v. 18).

(a) To preach the gospel to the poor. The good tidings which Jesus proclaimed are peculiarly welcome to the common people. He Himself was one of them. Heaven is as wide open over the poor man's roof as that of the rich man. By "poor" in this case is primarily meant those who are poor in spirit (Matt. 5:3).

(b) To heal the brokenhearted. The gospel of Christ peculiarly meets the needs of those whose hearts are crushed by the weight of their own sins, or by the burden of sorrow and disappointment.

(c) To preach deliverance to the captives. This meant deliverance from the bondage of sin and the devil. The gospel of Christ does actually set men free from the slavery of sin (John 8:36).

(d) Recovering of sight to the blind. Christ did actually make those who were physically blind to see (John 9:6, 7) and also opened the eyes of those who were spiritually blind (1 John 5:20).

(e) To set at liberty them that are bruised. The power of Christ can free the most utterly hopeless ones.

(f) To preach the acceptable year of the Lord. The primary allusion is the Year of Jubilee (Lev. 25:8-10), in which all those in bondage were released.

(2) The special endowment of the Messiah (v. 18). He was indwelt and empowered by the Holy Spirit. Indeed, He was the anointed one predicted by Isaiah, the Messiah. The reason why the Spirit was upon Him was that He might fulfill specifically His Messianic work. It was not for the display of power. The endowment of the Holy Spirit is not for mere power's sake. We should only seek the anointing of God's Spirit in order that we might preach the gospel.

III. Jesus Expounding the Scriptures (vv. 20, 21).

1. He Closed the Book and Sat Down. It seems to have been the custom of the Jewish teachers to sit while teaching. Therefore, His sitting down indicated the beginning of His teaching.

2. This Day Is This Scripture Fulfilled. This statement is no doubt but a gist of what He said. He declared that He was the Messiah; therefore, beyond the limitation of mere man.

IV. Jesus' Reception by the People (vv. 22-30).

The critical hour had come. The people were amazed. They admitted His gracious words but were unable to admit His claims. Their reception was characterized by

1. Ignorant Prejudice (v. 22). Is not this Joseph's son? As if to say, "This is our fellow townsman with whom we have been acquainted for years. Surely, therefore, He cannot be the Messiah."

2. Unbelief as to His Supernatural Power (v. 23). They challenged Him to exhibit examples of divine power as He had done in other places if He would expect them to believe on Him.

3. Personal Jealousy (v. 24). Jealousy prevents us from seeing the essential worth of the men in our midst. "Familiarity breeds contempt." Foreigners are more appreciative. A prophet is not accepted at home, primarily because he is a prophet. Prophets were sent in times of moral and spiritual declination and their messages were stern rebukes of sin. He

adduces two outstanding examples of the willingness of foreigners to believe God.

(1) Elijah was sent to a widow at Sarepta (vv. 25, 26). Many widows of Israel were passed by, due doubtless to the fact that they would not have received the prophet.

(2) Naaman, the foreigner, of the many lepers, was the only one cleansed. Doubtless the lepers of Israel would have been like others, to refuse His help.

4. Violent Hatred (vv. 28-30). This comparison of the Jews to foreigners so stunned their pride that they madly drove Him out of their city, even tried to kill Him. He showed them that just as Elijah had brought blessings to one who lived in Sidon and Elisha to one in Syria, while the people of Israel went on suffering, even so the Gentiles would receive the blessings of His saving power while they, the chosen nation, would suffer in

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unbelief. This is still true. Men of the best opportunities are rejecting Christ while His saving grace is being eagerly accepted by those who are afar off.

September 21

Jesus Making a Missionary Tour
Mark 1:35-45

Golden-Text:—"Thou canst make me clean."—Mark 1:40.

I. Jesus Praying (v. 35).

After a series of most strenuous efforts, Jesus retired to a lonely place to pray. Doubtless He felt the need of having His spiritual strength recruited. He, who the day before had shown His mighty power in casting out devils and banishing disease, now needed to be alone with God. In order to do this He arose long before daylight. He had slept at Peter's house and withdrew to a solitary place unperceived. The very best time to pray is in the morning when our physical powers have been renewed. If the Son of God needed this time alone for prayer, this renewal of strength in communion with the Heavenly Father, how much more should we seek help by retiring to the solitary place!

II. Found By Peter (vv. 36, 37).

His solitude was soon broken. He was not exempt from intruders. His work of the preceding day had made such a profound impression that the multitudes sought Him. They doubtless thought that Jesus would continue His mighty works the next day in Capernaum. Since the people were so aroused the disciples thought that it was the opportune time to press the campaign. For that reason Peter, and perhaps Andrew, James and John, eagerly sought Him and told him what the multitudes were doing. The Lord did not seem to be irritated by their intrusion. He knew the motives prompting them. His tenderness and loving patience should teach us an important lesson.

III. Preaching in Other Towns (vv. 38, 39).

The great missionary persisted in His program despite the success which had attended His efforts at Capernaum. Popularity in a given place is not the criterion by which to determine the wisdom of remaining there. The compulsion of the gospel is "the regions beyond." The gospel can only be good news to those who have never heard it. He preached in their synagogues throughout all Galilee and cast out demons, for it was for this very purpose that He came forth from the Heavenly Father.

IV. Jesus Heals a Leper (vv. 40-45).

This deed is highly significant. It not only shows His mighty power and divine love but it is symbolical.

Leprosy is a Type of Sin.

(1) It is defiling. The leper was an outcast because of this defilement. Sin banishes from the presence of God.

(2) It is incurable. With all the boasted progress of medical science no cure has yet been found by man for leprosy. With all the efforts of man to cure the ills which have resulted from sin we know, and it is conceded by the greatest leaders of the world, that help is to be found only in God. So there is but one remedy for

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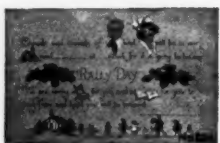
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the cancellation of guilt, the removal of man's sin, that is the Cross of Christ. "Without the shedding of blood there is no remission of sin."

(3) It is contagious. It spreads from one to another. Segregation was necessary in order to keep it from spreading. Sin is contagious. God demands that the sinner be separated from the saints.

(4) It is in the blood. Sin is hereditary.

1. The Leper's Great Need (v. 40). This caused him to break through all ceremonial regulations and cast himself at the Saviour's feet. The sinner's great need should cause him to break through all barriers and cast himself at the feet of Jesus. He alone can help.

2. His Request (v. 40). A test of faith is involved in his request. He was quite sure of Jesus' ability to cure him. He knew quite well that no human physician could do this, but he was somewhat doubtful as to His willingness. We can be assured today, not only of His ability, but His willingness. "Him that cometh to me I will in no wise cast out" (John 6:37).

3. The Compassionate Lord (v. 41). He put forth His hand and touched the leper. Only the divine Lord could touch a leper and not be defiled. Accompanying the touch was the declaration of His willingness to heal. No doubt this greatly strengthened the leper's faith but startled the people who looked on.

4. An Immediate Cure (v. 42). Divine healing is always instantaneous and complete. This is the outstanding difference between divine healing and the so-called faith healing. Faith healing is merely the manifestation of the power of the mind over the body, and therefore is measured by its strength.

5. His Stern Charge (vv. 43, 44). Christ dismissed him with a strict charge that he should not make this known. The reason for this was that wide publicity would create such excitement as to interfere with His preaching. Furthermore, he was still ceremonially unclean. His going to the priests with a proper offering would indicate his regard for the laws and customs of Moses and therefore disarm prejudice.

6. Willful Disobedience (v. 45). Instead of rendering grateful obedience he blazed it abroad and thus hindered the Lord's work. Thus we see that the stupid self will of one man may prevent many from hearing and seeing the blessings of the Lord's preaching and healing. We should carefully inquire as to whether we are hindering or helping the Lord's work.

September 28 Review

Opening Period of Christ's Ministry
Golden Text:—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Two methods of review are suggested:

1. Have the Pupils Go over the Quarter's Lessons and Bring in Reports Which will Picture Jesus as to His Deity, Pity, Courage, Devotion,

etc. This should be assigned the week before and the reports should be written out clearly and distinctly and restricted to a certain number of minutes according to the size of the class and time allotted for the review.

II. The Summary Method. This consists in a statement of the principal facts and leading lessons. The following suggestions are offered:

Lesson 1. That which Micah the prophet foretold some 700 years before and Gabriel announced to Mary and Joseph, took place in Bethlehem and was made known to the shepherds. When the shepherds had investigated they went back praising the Lord and telling the good tidings to others. Those who hear the gospel must tell it to others.

Lesson 2. Though Jesus Christ was the

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Son of God, therefore divine, and had taken upon Himself the human nature, which the Holy Ghost had created, He developed as a normal human being.

Lesson 3. While Jesus was absolutely sinless, He submitted to baptism, which is a sinner's ordinance, because He took the place of sinners. It was an act of dedication of Himself to the task of bringing in a righteousness which was accomplished on the cross of Calvary.

Lesson 4. Jesus was led into the wilderness by the Spirit to be tested by the power and subtlety of the Devil in order to demonstrate the reality of the union of the human and divine natures, in order that man might have a real foundation upon which his faith might rest in order to be saved. Christ met and defeated Satan by the use of the Scriptures.

Lesson 5. When John the Baptist pointed out to his disciples the Lamb of God, they left him and followed Jesus. When they came to know Him as the Messiah, they brought others to Him. The natural thing for one to do who has found Christ is to bring others to Him for salvation.

Lesson 6. Marriage was ordained by God and the first wedding was sanctioned by His presence. Jesus Christ, who was hourly about His Father's business, set a mark of honor upon the mainspring of life by gracing this marriage feast with His presence. The Redeemer of man thus lifted the ordinance of marriage to its proper dignity and beauty. The design was to show the divine glory. Through it the disciples recognized Him as such.

Lesson 7. When Jesus, the Lord of the Temple, found it defiled He drove out the money changers and the animals. To use the Lord's house as a place of merchandise is to pollute it. Because He was zealous for God He could not rest while God's house was misused.

Lesson 8. Though Nicodemus was a man of high station, a ruler among the Jews, even a religious teacher, he needed to be regenerated before he could see the kingdom of God.

Lesson 9. Because Jesus' supreme business was to seek and to save the lost He "must needs go through Samaria" to save the immoral woman who came to Jacob's well.

Lesson 10. Sickness of the nobleman's son brought him to Jesus. Because the nobleman believed Jesus he had the joy of seeing his son alive.

Lesson 11. Jesus' habit was to go to God's house to worship. While in the synagogue He read and expounded the Scriptures. It was not only His custom to attend God's house, but to take part in the worship.

Lesson 12. Though Jesus was divine He needed the solitude for the renewal of His strength in communion with His Father.

October 5

The Choice of the Twelve Matthew 10:1-42

Golden Text:—"Freely ye have received, freely give."—Matthew 10:8.

Having set forth the laws of the kingdom in the Sermon on the Mount, and His power to administer the affairs of the kingdom in the miracles of the eighth and ninth chapters, Matthew now sets before us the methods which the King adopted in the propagation of the kingdom. It should be clearly noted that this chapter does not outline the policy of missionary endeavor in this age. To teach it thus will be a grievous blunder. The following divisions of the chapter suggest the dispensational aspects of the lesson.

1. Instructions Bearing Immediately upon the Apostles' Work to the Death of Christ (vv. 1-15).

In strictness of interpretation these teachings have no application to any later period.

1. The Ministers Chosen (vv. 1-4). These twelve humble men were chosen and commissioned to carry forth the work of the propagation of the kingdom. They were not commissioned with church truth. These twelve stood in a peculiar relation to Israel.

2. The Sphere of Their Mission (vv. 5, 6). They were only to go to Jews, and that to respectable ones. They had no message for Gentiles, or even Samaritans. After Pentecost this sphere was widened (Luke 24: 46-49; Acts 1:8). This would be a strange restriction to place upon ministers today, since the "middle wall of partition" was broken down by the death of Christ.

3. Their Message (v. 7)—"The kingdom of heaven is at hand." This meant that the promised kingdom of Israel was at hand, that Jesus Christ, the promised King, was present and ready to set up His kingdom if they were willing to have it. This differs widely from the message of the ministers today. After the church is translated, the same message will be taken up for a brief time by the remaining remnant. See Acts 15:13-18; Romans 11; Revelations 7.

4. The Supernatural Authentication of Their Mission (v. 8). They were clothed with power to work miracles. These wonderful works were really done by the twelve. Where is the minister today who is so foolhardy as to try to fulfil this?

5. Their Maintenance (vv. 9, 10). They were to make no provision for their support, but to depend wholly upon the Lord who sent them. They had received the message and power gratuitously, and they were to give it in the same way (v. 9). Happy, indeed, would it be today if we had more ministers who were willing to trust the Lord for their support instead of bargaining for a stated salary! One way this could be remedied is for the churches, with a liberal hand, to support their ministers.

6. Responsibilities of Those to Whom the Message Was Delivered (vv. 11-15). Upon entering the city or town they were to inquire for a respectable place to stay. Into that home they were to bring peace. If the people would not receive them or hear their message, they were to pronounce judgment upon them, and the turning of the Lord from them was symbolized by the ministers wiping the dust from their feet when turning from the people who had rejected their message.

II. Instructions Concerning the Testimony from Pentecost Onward (vv. 16-23).

After Pentecost, testimony for Christ would be fraught with great danger. Both Jews and Gentiles would assail the messengers with the most bitter persecutions. They were scourged in the synagogues before heathen magistrates. Instead of bringing peace to the homes they brought divisions of the fiercest kind among families. In their defense they were to rely upon the Holy Spirit to aid them. These conditions were literally fulfilled in the period from Pentecost to the destruction of Jerusalem. Since the fall of Jerusalem no one has ever been scourged in a synagogue. Verse 23 seems to carry the work forward to the time of the preaching of the gospel of the kingdom in the tribulation times. The Lord's coming then is so speedy that their testimony is cut short.

III. Teaching Applicable in All Ages (vv. 24-42).

The disciple has the position of one-ness with his Master. He is to courageously declare the whole counsel of God, though most violently opposed, knowing that "all things work together for good to them that love God." Though their testimony be met with the most bitter opposition, they should not be surprised or discouraged, for so completely is the Lord identified with His disciples that He accepts treatment of them as treatment of Himself.

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Missionary Department

Robert H. Glover

"I was not disobedient unto the heavenly vision."—Acts 26:19.

What was that heavenly vision of which the apostle Paul here speaks in his defense before Agrippa? It was a two-fold vision, first of the Christ that the world needs, and then of the world that needs the Christ.

That is the true missionary vision today as well as then. First, we must see Christ—dying, risen, ascended, reigning. Never until we have seen Him and come to know Him in His matchless love, His saving grace, His resurrection power, shall we realize what a sin-enslaved world needs and lacks.

But can it be that anyone can really have seen Christ, and experienced in his own soul His saving grace and power, and yet fail to appreciate the world's need of such a Saviour and the responsibility of every Christian to take Him to the world? To the great apostle that vision of Christ had its solemn and binding implication. It embraced a divine call, and involved obedience or disobedience to that call. Therefore his words, "I was not disobedient unto the heavenly vision; but showed first unto them of Damascus, and at Jerusalem . . . and then to the Gentiles, that they should repent and turn to God."

In other words, Paul's missionary call and conviction came at the very moment that he saw and accepted Christ. One true look at the Man in the glory and he at once prostrated himself in the dust, confessing Him both as Saviour and as Lord, ever thereafter to be His loyal disciple and His obedient servant to follow out His great commission. Is this instance of Paul given us as a notable exception, or not rather as a pattern, a norm, for believers? Is not the same implication for everyone of us today who profess faith in Him? Have we had the two-fold vision of Jesus Christ the world's Saviour, and of more than half the world still dying without any knowledge of Christ? Then let us be very sure that we can honestly say with Paul, "I was not disobedient unto the heavenly vision," and let us confirm that testimony by some tangible and worth-while effort to reach and rescue a dying world.

TRUE CONSECRATION: IS IT OURS?

Titus Coan, the apostle to the Hawaiian Islands, sealed his consecration to the Lord, at the age of thirty, in the following words: "Lord, send me where thou wilt, only go with me; lay on me what burden thou wilt, only sustain me; cut any cord but the one that binds me to thy cause, to thy heart."

THE OLD AND THE NEW IN MISSIONARY TRAVEL

Both conveyances shown in the ad-

get to. Nearly every Sunday since I got the machine I have been visiting a village twelve miles away, where last week we had the joy of baptizing eight persons. On my way there I also leave native preachers to conduct services at two other points."

This testimony could be multiplied many times over. In a number of mission fields automobiles have cut not in two, but actually in ten, the time consumed in country tours, and have immensely extended the radius of the missionary's field of operation. This is something for which to thank God. But it is a facility which *might* and *ought* to be put at the disposal of a great many missionaries who are yet without it. Here is a suggestion for some folks at home who would like to help forward the missionary cause.



THE OXO-MOBILE AND THE AUTO-MOBILE IN INDIA

A striking illustration of the improvement these days in material facilities for doing missionary work (see paragraph on this page).

joining photograph are actually in use in missionary work. The ox-cart belongs to a missionary in North India, who remarks that it is not fitted with shock absorbers, and assures us that thus far the owner has never had to pay a fine for speeding.

At the helm of the Ford car is Rev. H. Merriweather, a Moody Church missionary of South India, whose wife and children are seen standing outside the machine. Mr. Merriweather writes: "The car is proving a real means of grace to very many. It enables me to reach villages which formerly I could seldom

THE HOPELESSNESS OF HINDU PHILOSOPHY

The following incident, recounted in a recent letter of Paul Rostad, '18, Ceylon and India General Mission, serves as a pathetic illustration of the darkness and despair of millions of souls enthralled in the philosophy of heathenism:

"We have just returned from another fifteen days' tour. We visited twenty-six villages, and the gospel was faithfully preached. One day as we were leaving a large village, having just sung a beautiful hymn in Telugu entitled, 'Victory to Jesus,' a high caste man, hearing our song and seeing our happy faces, inquired what the secret of our happiness could be. He belonged to the second highest caste in India, and was an educated man, with a very serious and earnest face. How glad I was for the opportunity of telling him the secret of our joy, which is Jesus. As I spoke to him a very sad, disappointed expression

came over his face. I could see that the poor man was yearning after something, and so I urged him to accept the Lord Jesus as His Saviour, assuring him that he would find his desires fully satisfied in Him. But he replied, 'I cannot believe in such a simple gospel as that. Your way of salvation is too easy to be true. According to my philosophy I must redeem myself and work out my own Karma. I must go through countless penances, fastings, pilgrimages and purifications in this life, and even then go through 8,400,000 rebirths in order to atone for my evil deeds. Finally, at the end of

long ages of hard discipline and self-renunciation, I will become fit for that happy, sinless state which you call heaven. But *your* plan of salvation is far too easy. You say that Christ died for your sins, and that your salvation depends on His death and resurrection. My salvation depends on my own efforts.'

"Does your philosophy make you happy and contented?" I asked this Hindu friend. 'No,' he answered, 'how can I be happy while I am still in the bondage of this corrupt flesh and world? I will never be happy until I can become detached from all desire and affection and have fully worked out my Karma. So I am now putting my body under severe discipline. I eat only a small handful of rice each day, although I have plenty of money to live in luxury and ease. Feel my ribs and you will see that I speak the truth.' I felt his ribs and, sure enough, he was nothing but a living skeleton, with heavy black lines under his eyes, and a hopeless expression upon his face. Oh! the tragedy of Hindu philosophy. Would that these poor blinded souls could only realize the joy that the gospel of Jesus brings to lost sinners! Will you not plead at the throne of grace that many of them may be delivered from the awful darkness and hopelessness of Hinduism?"

DOES THE OLD BOOK STILL WORK?

Let the following incidents fresh from the mission field help to answer. They are taken from a letter from the Bible House of Los Angeles, acknowledging a gift from the Missionary Union of the Moody Bible Institute toward the work of circulating Scripture portions in mission lands.

The first incident comes from Mr. A. E. White of Montevideo, Uruguay, S. A., who writes:

"One evening at our regular prayer meeting a strange young man entered. He stayed until the end, and we then made inquiries as to who he was and whence he came. He told us that he had come to Montevideo in search of some place where the gospel was preached.

He said that back at his home he was one day walking by a stream when he saw a book lying in the water. He fished it out, and it proved to be *Selected Portions from the Word of God* (published by the Bible House of Los Angeles). He carried the book home, dried and read it. He then wrote to the address given in it requesting more literature of the same kind. An underscored Spanish Testament (also published by the B. H. of L. A.) and some tracts were sent to him, and his coming into our prayer meeting was the sequel. It is quite evident from the conversations we have had with him that a work of grace has been done in his heart, and that the Lord has saved this precious soul—just by reading the Scriptures which fell into his hands in the way described."

The other incident comes from a worker in North Africa, who came across a caravan of gypsies. While he was explaining the Bible to them one of the gypsies left the crowd, went to his wagon and came back with a book much worn by use. Upon examination the worker found it to be one of the Scripture portions issued by the Bible House of Los Angeles. The gypsy testified that he loved it very much and read it to his family every day.

What a blessed privilege it is to send forth the pure word of God!

WHY "INDUSTRIAL MISSIONS" IN AFRICA?

Willis R. Hotchkiss of Lumbwa Industrial Mission, Kericho, British E. Africa, writes:

"There seems to be an impression that because we call ourselves an industrial mission evangelism is regarded as a secondary thing. On the contrary, I cannot emphasize too strongly my conviction that the only thing that justifies our being here at all is the preaching of the gospel, to the end that the Holy Ghost may gather out of Lumbwa a people for His name. The mainspring of all my service is the hope of His coming. I have strongly felt that industrial teaching, particularly along agricultural lines, was necessary among a people aptly characterized by that phrase

of the prophet Jeremiah concerning Egypt, 'Their strength is to sit still.'

"When we started work in Lumbwa they grew absolutely nothing but a millet called *wimbe*, which took eight months to grow and another two or three months to harvest—one head at a time. Every year they starved for a part of the year. How could such a people contribute anything toward the evangelization of their fellows? Not a blade of corn was grown, not a fowl was to be seen, so that we actually had to send to Kisumu, sixty miles away, for our eggs, until we got our own fowls. Our boys were the first to grow corn and the first to use plows, and this year some thousands of tons of corn have been sold by the Lumbwa and shipped out of the country. Fowls are everywhere, and great quantities of eggs are sold. Hunger has been unknown for years. They are now putting in flour mills of their own, run by water power. At the present moment I am getting no less than four such mills ready to install for our Christian boys. They pledge themselves to give a tenth of the products to the Lord's work."

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My dear Mr. Faber:

Before leaving Chicago for the World Tour with the Chapman-Alexander Evangelistic Party, Mr. Asher made me a present of one of your folding organs. I wish to say that I am delighted with it. I am familiar with all the folding organs in America, and carried one with me for four years, but I feel free to say that your organ is the best of all for several reasons, namely—that it is lighter in weight, more compact, and of better tone than any other I know about.

When one must carry an organ, weight counts, then when you are compelled to take the organ with you on street cars and trains, compactness is very important.

On our way to Vancouver, B. C., we sang on the train and at depots. Mr. Robert Harkness used the

Melbourne, Australia.

organ. Mr. Charles M. Alexander conducted the singing. They both pronounced the organ as the greatest they have ever seen. When we were through singing, Mr. Asher, who carries the organ for me, folded it up and put it under the car seat.

I used the organ in saloon meetings at Honolulu, T. H., and Suva, Fiji. The missionaries were delighted with it. It was used on the Makura while we were crossing the Pacific Ocean. Since our arrival in Australia, we have used it in the penitentiary. Every one who sees it pronounces it a wonder.

In addition to the above, Mr. Asher uses it for a pulpit to stand on when open in our bar-room meetings.

If it was not for your organ I would have had to go on this trip without one, because Mr. Asher refused to carry the old one on account of it being so heavy. This is a decided objection to all other folding organs.

Respectfully yours,

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PAUL TO THE SUNDAY-SCHOOL TEACHER

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2:15.

Introduction:

1. It is imperative that men be impressed with the knowledge of life, liberty and law. God is law, liberty and life.

2. It is imperative that men be impressed with the requirement of preparation. All Bible characters had a period of preparation.

3. It is imperative that men be impressed with the call to leadership. We are followers of Christ but leaders among men.

I. Study to be Commended—"approved of God."

While God often chooses the ignorant He does not will that they remain so. Ignorance and Indolence begin with "I" and egotism is the great enemy of study. It is evident that God was particular to give his eminent servants such as Moses, David and Daniel, the best possible preparation.

II. Study to be Confident—"a workman that needeth not to be ashamed."

1. The confident speaker—the man prepared to speak.
2. The confident worker—the man trained in his work.
3. The confident leader—the man whose knowledge is power.

III. Study to be Correct—"rightly dividing the truth."

1. Only one in one thousand college men are criminals, but intelligence alone cannot make character. "It is the fear of the Lord that is the beginning of wisdom," and a religious education is even more important than a secular education as the Bible only is truth.

2. The Bible is a complete education in itself.

- a. Bible history is God's past progress.
- b. Bible politics is God's present purpose.
- c. Bible prophecy is God's future plans.

3. The Bible is a text-book for present problems.

- a. Biography—the individual.
- b. Economics—industry.
- c. Sociology—politics.
- d. Missions—internationalism.

4. The Bible is the text-book for the future.

- a. Our future home.
- b. Our future heritage.
- c. Our future happiness.

—C. H. Benson.

"Give, not from the top of your purse, but from the bottom of your heart."

September, 1924

PROFESSORS ARE AS:

Wells without water, 2 Peter 2:17
Trees without fruit, Jude 12.
Lamps without oil, Matthew 25:3.
—Selected.

THE ABIDING INVITATION

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

1. Source of the Invitation.
2. Extent of the Invitation.
3. Object of the Invitation.

—A. Garland Rotenberry.

WHAT IS YOUR CHOICE?

1. A Worldly Choice (Gen. 13:11, 12).
2. The People's Choice (Judges 5:8).
3. A Selfish Choice (Isa. 66:3).
4. A Suffering Choice (Heb. 11:25).
5. A Determined Choice (Joshua 24:15).

"We will serve the Lord."

—Charles Colas.

FIVE FAMILIAR FACTS

For Believers

- I. **Lifted Up—His Power** (1 Sam. 2:8).
1. From the dust and the dunghill to the dignity of princes.
2. "Out of death into life" (John 5:24).
- II. **Led Forth—His Presence** (Ps. 107:7).
1. From Egypt (world) to Canaan, the "better country."
2. "Bring many sons to glory."
- III. **Loaded Daily—His Provision** (Ps. 68:19).
1. With benefits and blessings.
2. "Best of blessings He'll provide us."
- IV. **Lacked Nothing—His Plentiful Supply** (Luke 22:35).
1. "My God shall supply all your need."
2. "Take care of him" (Luke 10:35).
- V. **Loved To the End—His Perfect Love** (John 13:1).
1. "A Friend who loveth at all times."
2. "I have loved thee with an everlasting love."

Jesus died my every debt to pay.
He shed his blood to wash my sins away,
And now he lives to keep me day by day—
In heaven above.

—J. M.

OUTLINE

2 Chronicles 36:11-21

Perverseness of **SIN** (vv. 11-13).
Persistence in **SIN** (vv. 14-16).
Punishment for **SIN** (vv. 17-21).
ove (v. 15; John 3:16).
Long-suffering (v. 16; 2 Pet. 3:9).
Law (v. 16; Gal. 6:7, 8).

—Fred S. Shepard.

THE TEMPLE OF JOY Psalm 32 Outlined

- I. **Architectural Plan**—Forgiveness and Blessing, vv. 1,2.
- II. **Excavation**—Sin and iniquity, vv. 3, 4.
- III. **Foundation**—Confession of sin, v. 5.
- IV. **Corner Stone**—Rejoicing in the Lord, v. 11.
- V. **Superstructure**—Refuge, guidance and promise, vv. 6-10.

—Anna M. Penland.

THREE ASPECTS OF THE COMMUNION

1 Corinthians 11:23-26

- I. **It is a Memorial** (looks back)—
"This do in remembrance of me."
Better than precept.
- II. **It is Prophetic** (looks ahead)—
"Till he come."
The "blessed hope" of the church.
- III. **It is Evangelistic**—"Ye do proclaim the Lord's death."
1. It bears testimony to the sacrifice of Christ for sinners.
2. It is one of our Master's few commands, and the test of love is obedience.

—S. R. Diehl.

THE GOOD SHEPHERD

1. *He Seeks the Sheep.* Isa. 53:6; Ps. 119:176; Luke 15:1-7; 19:10; Ezek 34:11-16.
2. *He Gave His Life for the Sheep.* John 10:11, 15, 17, 18; Mark 10:45.
3. *He Gives His Life to the Sheep.* John 10:27-30.
4. *He Knows His Sheep.* John 10:4, 14, 27.
5. *He Keeps His Sheep.* John 10:28-30; Jude 24; John 17:11, 12.
6. *He Provides for His Sheep.* John 10:9; Ps. 23:1-6; Matt. 6:26-34; John 14:2-3.
7. *He Will Enfold All His Sheep.* John 10:16; 17:24; 1 Thess. 4:13-18.

—Alfred P. Gibbs.

READERS OF THIS DEPARTMENT

are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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HOW I MAINTAIN A FILING SYSTEM III

First and foremost the basis of all my filing is Wilson's *Topical and Textual Index*.

All my sermon outlines are numbered and filed independent of my index. My illustrations are numbered in a scrap book and indexed under its topic in my index.

Within the index is a "book register." I have allotted the first ten numbers under letter "I" in the "book register," solely for illustrations, so that "I. 1," "I. 2," "I. 3," will never get confused with any book, registered under "I."

Each of the ten "I's" will be good for 100 illustrations, thus enough room has been set apart for 1,000 illustrations. For example: I hear a good anecdote, put it in my scrap book, number it, say "65" and in my topical index under say "life" (your life and influence) I write "I. 1. 65." I index it also under the topic "influence." This may sound somewhat complicated, but with the *Wilson Index* at hand it is exceedingly simple.

I follow a slightly different method, with any stock book of illustrations, such as Lawson's. Opposite each illustration used I place the number of the sermon

outline in which this was used and in the sermon outline itself I write the number of the anecdote, thus having a cross reference.

My clippings I file under "F. 1," "F. 2," "F. 3," etc., each file holding 100 clippings, ten numbers under "F" in the "book register" are annexed for this. Thus any clipping indexed by its topic or text is written as "F. 1. 73" or "F. 4. 35." The clippings are kept in folders, four folders to a file containing 25 clippings to a folder.

Pamphlets on various subjects are carefully read, items to be indexed under topic or text marked and indexed under its particular topic or text, and the complete pamphlet filed under an "F" number, even though out of one pamphlet fifteen or more separate items are indexed under topic or text, thus "F. 3. 84" being a pamphlet, that particular "F" number may run through the topical or textual index under as many topics you may desire.

Conversely it is easily seen that if you want to know whether you have anything filed under a certain text, look up that text or the topic and the habit once formed, nothing will ever get by you, for your mind gets the indexing habit.—G. C. Hinshelwood, Bradford, R. I.

JESUS THE TRUE VINE

John 15: 1-13

I The Vintage of the Vine.

As produced through the branches—

1. *The Glory of the Father.* "Herein." God gets something out of a fruit-bearing life.

2. *The Satisfaction of the Believer.* His prayers always answered. Note the condition "if."

3. *The Doing of His Will.* "Keeping His commandments."

Obedience is easy to those in vital touch with Him.

4. *The Constant Realization of His Love.* "Abiding" in it.

Unbroken communion is even more than answered prayer.

5. *The Enjoyment of His Joy.* "My joy in you."

"The joy of the Lord is your strength."

6. *A Love for Others Like Unto His Love for us.* It is *His love* in us—the life of the vine flowing through the branches.

Contrast this "fruit" with the result of the "Golden Rule" in its working.

II The Bearing of the Branches.

As being dependent on—

1. *Abiding in the Vine.*—"Cannot bear fruit of itself, except it abide in the vine."

2. *Allowing His Purging Work.* "He purgeth it that it may bring forth more fruit."

3. *Asking of the Father.* Answered prayer glorifies God, but prayer must be made in order to be answered.

4. *Attention to His Will.* "If ye keep my commandments." "If ye do whatever I command you."

Distinguished between His commandments and the "Father's commandments." Jesus kept the law of Moses, which was the law of God, and He gave "A new commandment," Love; and told them how to apply it, viz.: "Go ye into all the world and preach," and "feed my sheep," and "wash the disciples' feet" and "feed my lambs," etc. Having the life of the Son we do not need the law of the Father.

III The Fulness of the Fruit. (May be 100 fold.)

1. *He Demands "Fruit."* This lacking He takes away the withered, lifeless, useless branches.

No fruit means no life; an empty profession.

2. *He Designs "More Fruit."* This explains many of our "mysterious providences."

3. *He Desires "Much Fruit."* Any fruit at all means life; "more fruit" is still a relative term and may not mean much, but the Father is glorified in "much fruit."

—A. Murrman.

THE LORD IS GOOD.

Nahum 1:7. The Lord is good, then try Him. The Lord is good in salvation.

Psalm 34:8. The Lord is good, then trust Him. The Lord is good in sorrow.

Psalm 100:5. The Lord is good, then thank Him. The Lord is good in supply.

Psalm 145:7, 9. The Lord is good, then tell of Him. The Lord is good in satisfaction.

—Selected.

Moody Bible Institute Monthly



REV. 12:1-9

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"THE NATURE AND CONDUCT OF MY MIDWEEK MEETING"

II

Our midweek meeting is held on Wednesday evening throughout the year. The main purpose is to lay emphasis upon prayer and praise, and in so doing to develop and strengthen the spiritual life of the membership.

The meeting lasts for an hour. About four times a year the Women's Society

arranges a cafeteria supper preceding the service. The meetings are attended by about one-fifth of the congregation.

I have been giving expositions of various books of the New Testament, a chapter each evening, followed by about a twenty minute lecture. At present we are studying the book of Revelation, and I allow about seven or eight minutes at the close for questions. This is quite an incentive to Bible reading during the week. We follow this with a short period

for praise and testimony, and spend about twenty minutes in prayer.

We do not make any special effort to popularize the midweek meeting, but rely upon announcements in Sunday services, calendar, and Christian Endeavor meetings for promotion of interest.—Rev. W. Norman Liddy, Emmanuel Baptist Church, Buffalo, N. Y.

And soon Lot moved into Sodom; and before long Sodom moved into him.—Theodore Cuyler.

BLACKBOARD OUTLINE ON THE GOOD SHEPHERD For Children's Meetings

(Divide the Blackboard into 4 by 3 vertical lines)

Why <u>GOOD</u> Shepherd?	Because, <u>GOD</u> Obedient to the Father	<u>Obtained</u> Salvation	<u>Died</u> for Sheep
WHAT HE IS Saviour, Matt. 1:21. Healer of Soul diseases, Matt. 9:12,13; Isa. 53:5. Ever living, Rev. 1:18; Heb. 13:8. Protector or Keeper, John 10:27-30. Helper. Example, 1 Pet. 2:21; Heb. 12:2. Redeemer, Mark 10:45; 1 Pet. 1:18. Daysman, Job 9:33 D eliverer, Gal. 1:4; Heb. 2:14	WHAT HE DOES S eeks } Luke 19:10 } aves } Holds, Isa. 41:10, 13. Eternal life gives, John 10:27-30. Provides, Ps. 23:1; Matt. 6:33. P erceives, (knows) John 10:27. Hears, Rev. 2:2,3; John 16:23,24. Encourages, Heb. 12:1-3; John 20:19. Restores, Ps. 23:3; 1 John 1:9. Directs, John 10:4.	WHAT SHOULD WE DO WITH HIM? Surrender to Him. Hear His Word, Matt. 13:9, 7:24; Rom. 10:17. H eed } } Enter the Door, John 10:9. Praise Him for present Sal- } vation. Honor Him { 2 Tim. 1:12. } By Confession, } Rom. 10:9,10 } By Obedience, } John 14:15. Expect Him, John 14:1-3; Acts 1:11; 1 Thess. 1:10. Recommend Him, Mark 16:15; Rom. 1:16. Delight in Him, Ps. 40:8; Ps. 37:4.	RESULT OF TRUSTING HIM Saved, John 10:9; Eph. 2:8. Happy, Prov. 16:20; John 15:11. Enfolded, John 10:16. Power, John 1:12; Isa. 40:41. Heaven, Rev. 5; John 14:1-3. Ennobled, Eph. 2:11-13. Rest, Matt. 11:28. Devotion, Luke 8:38, 39; 2 Cor. 5:15.

—Alfred P. Gibbs.

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BRINGING OTHERS HELPS US

Men are used as instruments to bring others to Christ. Said Father Taylor, when in his last sickness some one suggested to him that angels were about him, "I don't want angels, I want folks. Folks are better than angels." God might have used angels to co-operate with Him in saving people, but He chose "folks."

How happy you would be for the privilege of presenting your best friend to the president. It is your privilege to introduce your friends to Jesus Christ, the Saviour of the world. We don't know very much about Andrew except that he brought Peter to Christ, and that is honor enough for any man.

A physician once said that he kept himself in health by going to see his patients. Whenever he discontinued this, and required his patients to come to him, or when he tried to abandon his practice, he speedily became lethargic, stupid, and dull; but when he resumed his efforts, and tried and tested his powers, he recovered his strength and vigor.

So, many a Christian man would find spiritual health and strength in trying to bring others to Jesus.

WHO IS MY NEIGHBOR?

A worker once approached a man of considerable means and tried to interest him in mission work in China. The man tried to excuse himself from responsibility by saying that he felt it his duty to help his neighbors and that the Chinese were too far off to have any claim on his charity.

"And whom do you count as your neighbors?" asked the worker. "Those who join lands with me." "You own a farm, then, do you?" "Yes, several of them." "How far down do you own the land?" "I suppose half-way down." "So does the Chinaman. You join lands with the Chinaman, and by your own conditions you are neighbor to them, they are your neighbors. Do you think it right to have neighbors, joining lands with you, who bow down to dumb idols, who are grossly ignorant and superstitious, and make no effort to tell them the better way?"

"I never thought of it that way before." "Perhaps not, but that does not change the facts. Perhaps you might think it hard to reach these 'neighbors' of yours. But with the present means of communication, the railways, the steamships, the international mail system, and other facilities for getting together, the Chinaman is not harder to reach with our message and our influence than people in the next state were a generation or two ago." "I really believe you are right. I never thought of it that way before. Chinamen my neighbors!" "But God did, and he holds you responsible, just as He did the priest and the Levite."

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Mr. and Mrs. Gerald E. Bonney, gospel musicians of Winona Lake, Ind., closed their season's work with three summer tabernacle meetings in Texas.

Evangelist T. L. Fretz conducted services in the Community Chapel at Parkland, Pa. The services were attended by large numbers of people who were camping at Parkland.

Mr. and Mrs. John Imrie, evangelistic singers of Topeka, Kan., are being greatly used in the field as pastors' helpers. They have been in successful meetings at Creal Springs, Ill., and Lillbourn and Hannibal, Mo. They will go to Brunswick, Mo., on August 10.

The Colegrove Evangelistic Party write: "We are working this summer in connection with the Detroit Council of Churches superintending an Open Air Campaign. This gives the party a chance of reaching very large crowds. We have never experienced the large results in the way of conversions in outdoor meetings as we are having here."

R. O. Wine writes: "I have been very busy for the last few months as pastor of the South Side Baptist Church of Toledo, O. I took the work up to better acquaint myself with the problems of the church from both the pastor's and peoples' standpoint, and having been here through the summer months I feel better prepared for the evangelistic meetings this fall and winter. I will be open for engagements September 1 and any time after."

The Franklin Evangelistic Party closed a blessedly successful meeting at Hardin City, Ia., on July 20, with 37 conversions, the most of whom were heads of families. Several whole families were turned to Christ, and on one occasion three generations came forward together, seeking and finding salvation. Nineteen covenants to establish Family Altars were signed. The party is now engaged in a tent meeting at Steamboat Rock, Ia.

Evangelist E. DeWitt Johnston and party have just closed a fine tent meeting at Converse, Ind.

Prof. Fred G. Fisher had charge of

the music, and Mrs. Johnston had charge of the work among the women and girls.

Although the campaign had to close prematurely on account of the diphtheria scare, some real work for the kingdom was accomplished.

The party is now engaged in a community tabernacle meeting at Goldsmith, Ind. The services are being attended by the largest audience ever assembled for religious purposes in the history of the community.

The Rescue Society, of New York City, which has been located for 31 years in Chinatown, combines all the work of the mission and a modern settlement. It has classes and clubs for boys and girls; a kindergarten for little tots; it gives vacations and outings in the summer; when necessary, legal and medical assistance; and is absolutely undenominational. There are midnight meetings for adults; 192,134 persons attended the midnight services in 1923; 30,164 requested prayer, and 1,506 professed conversion during the same period. For this wonderful work, the society gives God all the glory.

The Art Emmons Evangelistic Party writes: "We have had a successful evangelistic campaign at Gibson City, Ill. The meetings were well attended and on some nights hundreds were turned away. There was deep conviction which resulted in many conversions, consecrations and reconsecrations. Family altars were rebuilt. There were cottage prayer meetings held in the homes for these meetings. One of the big features of the campaign was the large choir conducted by Mr. and Mrs. Dean McGrew. Mrs. Emmons had charge of the women's and personal work and is secretary for the party."

A conference on evangelism was held by the Federal Council of the Churches of Christ in America at Northfield, Mass., June 24-26. One of the most significant results was the decision to enter unitedly next fall upon a program of increasing church attendance. This plan has two main objectives: to re-interest the absentee church members and to secure the attendance of every possible person in the community who is not a member of the church.

A resumé of the findings of the conference, as unanimously adopted, is as follows: Each church should have a survey this autumn so as to know their particular field. There should be a special period of "friendly visitation" in all the homes in the community. Each church should have a Rally Day this autumn. Each church should have a definite plan for extending to every unchurched person in the community a personal invitation to become a member of the church.

General Evangelist Dr. Trigg Thomas of Winona, Miss., and party conducted a union revival at Carthage, N. C. There were 190 conversions and 1,000 reconsecrations. The whole city was spiritually awakened. The men of all the churches organized into an evangelistic club to continue the good work throughout the community.

From Carthage the party went to Booneville, Miss., where another successful campaign was held. One hundred twenty-one decided for Christ and 850 reconsecrated themselves to His service. Great throngs of people crowded in and about the tent every day and night for 15 days to hear the old time gospel preached in the old time way.

With the closing of their Oak Park tent campaign, the Vom Bruch Evangelistic Party of Chicago, brought their season's work to a successful close. Thirteen campaigns were conducted by this party during the year, extending from Rutland, Vt., to Albany, Ore. Mr. Vom Bruch has encouraged scores of young people to enter various Bible schools and Christian people to spend their vacations at Bible conferences. The work of the "Perpetual Preachers Band" was presented in various fields this year, and the support of a great number of native workers was pledged by choirs, Sunday-school classes, etc., as well as individuals. This party gives God all the glory for this the greatest year of their evangelistic work. Close to 200 decisions were recorded in the Oak Park campaign.

Edward P. White, writes: "I have just closed one of the greatest meetings I have ever attended, at Man, W. Va. The people built a tabernacle, and it was filled every night, many times to overflowing. The people said that Man was in such a condition spiritually, that they never expected to see anyone saved, but we literally prayed the meeting down from heaven. From the first day I began to work among the children and young people.

Rev. J. L. McKay did the preaching, and his daughter, Miss Ruth McKay, was our pianist and one of the young peoples' workers. The meeting lasted five weeks, and we had 100 conversions and 25 young people consecrated their lives to His service. The tabernacle is not to be torn down, but is to be used for services. We started a prayer band and I have never heard such prayers in my life as this band offered night after night. For these great blessings we give God all the glory."

A three weeks' evangelistic campaign was held at Owl Creek and Martinsburg, O., by Evangelist William Pieffer, of Columbus, O. It was marked with great interest and blessing from the very beginning. The first two weeks meetings were held at the Owl Creek Baptist Church, which is 115 years old. Farmers were extremely busy at the time, but

after their days' toil they attended the services. The average attendance was 120. There were 24 confessions and six came into the church by letter, making a total of 30 additions to the church. The third week the meetings were held at Martinsburg, O., a village of several hundred inhabitants. The Baptist church there soon proved too small, and the meetings were held in the Presbyterian church, which was much larger. Rev. and Mrs. Parry Parry of Haskins, O., had charge of the music at this campaign.

FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayer.

Dr. H. P. and Mrs. Dunlop—1924, Guatemala, Central America.

Haines Evangelistic Party—October, Butler, N. J.; January, Brooklyn, N. Y.

E. C. Hunt—Sept. 7, Chaffee, Mo.; Sept. 24, Napton, Mo.; Oct. 12, Waverly, Mo.; Nov. 2, Miami, Mo.

E. DeWitt Johnston and party—Aug. 15-Sept. 15, Tupperville, Ont.

P. H. Kadey—August-September, Standish, Mich. Frank E. Leindgren—Aug. 31-Sept. 20, Alta, Ia.; November, Marion, O.

Wm Pieffer—Aug. 31-Sept. 28, Newton, W. Va.; Oct. 1-12, Black Run, O.; Oct. 19-Nov. 2, Xenia, O.; Dec. 7-21, Springdale, O.

The Prestons—Sept. 14-28, Rockton, Ia., Oct. 12-Nov. 2, Raymond, Ill.

P. S. Rowland—Sept. 7-19, Newman, Ga.; Sept. 21-Oct. 5, Graniteville, S. C.; Oct. 12-24, Newport,

Tenn.; Oct. 26-Nov. 7, Florala, Ala.; Nov. 9-23, Tifton, Ga.
John R. Snyder—Sept. 21, Stonertown, Pa.; Oct. 12, Baltimore, Md.; Nov. 9, Riddlesburg, Pa.
E. L. Wolslagel—Aug. 24-Sept. 14, N. Wilkesboro, N. C.; Sept. 21-Oct. 5, Goffney, S. C.; Oct. 12-26, Greer, S. C.; Nov. 2-16, Lynchburg, Va.; Nov. 23-Dec. 7, Louisville, Ky.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Presbyterian Missionary Conferences (for Women) Louisiana: New Orleans, Nov. 10-14.

Texas:

Dallas, Sept. 23-Oct. 3.

Houston, Oct. 6-10.

Stony Brook (N. Y.):

St. Joseph Conference, U. B. Church, Sept. 1-7.

Winona Lake, Ind.:

WBethany Girls Camp, June 15-Sept. 15.

Eel River Christian Conference, Sept. 1-7.

The Brethren National Conference, Sept. 1-7.

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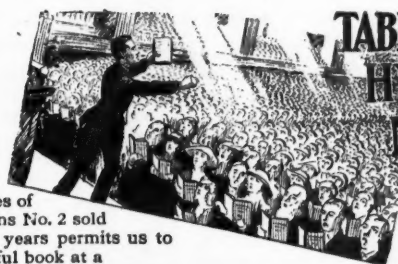
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This lecture upon this important Christian doctrine is in popular form, is scriptural and convincing, and suitable distribution.

50 pages. 7 $\frac{3}{4}$ x5 inches. The Peoples Christian Bulletin, New York. 25 cents. G. S.

Soul Winning Stories, by Rev. Louis Albert Banks, D. D.

These sixteen true and interesting stories are taken from the personal experiences of the author, and are told in order to reveal the great possibilities of personal work in leading men to believe on the Lord Jesus Christ.

223 pages. 7 $\frac{1}{2}$ x5 $\frac{1}{4}$ inches. George H. Doran Company, New York. \$1.50 net. G. S.

Orders of Service for the Primary Department, by Mary E. Priest.

Instruction in worship is a very important part of the work of the primary department, and in consequence these programs of devotional exercises will be appreciated by all primary superintendents.

40 pages. 7x5 inches. The Westminster Press, Philadelphia. 25 cents. C. H. B.

A Study of the Primary Child, by Mary Theodora Whitley.

This is a text-book in the Standard Course of Teacher's Training, outlined and approved by the Sunday-school council of evangelical denominations, and is used in the third year by students who are specializing in the primary department. It will be found helpful to all who teach, or contemplate teaching, in the primary department.

114 pages. 6 $\frac{1}{2}$ x4 $\frac{1}{4}$ inches. The Westminster Press, Philadelphia. 60 cents. C. H. B.

The Case Against Dr. Fosdick, by Rev. Charles Hillman Fountain.

This is a reply to the report of the committee of New York Presbytery which exonerated Dr. Fosdick of the charge of teaching doctrines contrary to the Bible and the Westminster Confession of Faith. The author is well qualified to write on this subject from the theological point of view, and he writes with a heart of devotion to our Lord and Saviour Jesus Christ whom Modernism betrays.

Paper, 24 pages. To be had of the author, 923 West Seventh Street, Plainfield, N. J. 10 cents. J. M. G.

Christ Pre-eminent, by Rev. W. H. Griffith Thomas, D.D.

It is well that Dr. Thomas was able to give to the world these studies in the

epistle to the Colossians; a book of the New Testament somewhat difficult of interpretation, so difficult of analysis that many commentators have said that analysis was impossible. But Dr. Thomas calls attention to the work of Prof. E. C. Caldwell, of Richmond, Va., as presenting a real analysis of the letter. The work is done very simply, but on every page there is evidence of the work of a scholar and of a deeply spiritual man. Dr. Thomas sees that "Christ is all."

125 pages. 7 $\frac{3}{4}$ x5 $\frac{1}{2}$ inches. Bible Institute Colportage Association, Chicago. \$1, net, 6 cents postage. J. H. R.

The Person of Christ, by Philip Schaff, D.D., LL.D.

The re-publication of this remarkable book is to be heartily commended. Dr. Courtland Meyers in his Foreword to this new volume writes a eulogistic appreciation of both the author and the book. Dr. Schaff presents an unanswerable argument for the deity of Christ from the fact of his unique character and perfect manhood.

148 pages. 7 $\frac{1}{2}$ x5 inches. George H. Doran Company, New York. \$1.25 net. G. S.

Gleanings in the Book of Revelation, by William Easton.

The value of this book is not to be judged by its size. It shows the results of years of close study, and the so-called "gleanings" deal with the most vital portions and the most difficult passages. We are pleased again and again to note the author's discriminating findings, even though we may not be able always to follow him.

177 pages. 7x4 $\frac{3}{4}$ inches. Pickering and Inglis, London and Glasgow. 65 cents. G. S.

Which Version, Authorized or Revised? by Philip Mauro, author of *The World and Its God*, *The Number of Man*, etc.

The author is here at his best, and free from any enmeshment in prophetic interpretation. He holds a brief for the Authorized Version, the *Textus Receptus*, and we are with him heartily. He seems to have made a careful study of Dean Burgon's great work, *The Revision Revised*, and other authors less known, and he has brought to bear on their facts and arguments in favor of the Authorized Version, the additional weight of his expert knowledge of the laws of evidence. The books he has studied are not easily within reach of the public generally, and even if they were, the reader would miss that marshalling of their contents which Mr. Mauro supplies like a pleader before a jury. Bible teachers of the evangelical faith who are using the Revised instead

of the Authorized Version would cease doing so if they read this book, and evangelical churches which have substituted it on their pulpits would remove it, and return to the old King James with confession of having acted in haste.

119 pages. 9x5 inches. Hamilton Bros., 120 Tremont St., Boston. \$1.25. J. M. G.

The Christ of the Bible, by Rev. R. A. Torrey, D.D.

Whatever Dr. Torrey writes is certain of a wide reading, for it is founded upon a thorough knowledge of the Bible and he speaks with no uncertain sound. The present volume centers around the person of Christ as the promised Messiah, the Jesus of history. In Him everything is summed up that has any right to call itself Christianity. This book is intended to be the sequel to *The God of the Bible*.

285 pages. 7 $\frac{1}{2}$ x5 $\frac{1}{4}$ inches. George H. Doran Company, New York. \$1.50, net. G. S.

Sermons in Objects, by Rev. Henry T. Sell, D. D.

The author is well known as a writer of Bible studies, and this is the second book of short story sermons that he has prepared for children. While primarily intended for the "Junior Sermon Time," which usually precedes the regular Sunday morning worship, the sermons will be found useful to the pastor, Sunday-school teacher, and parent, in presenting great truths and principles by "The Short Story Method."

152 pages. 7 $\frac{1}{4}$ x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. C. H. B.

The Minister and His Parish, by Henry Wilder Foote.

This book will serve a twofold purpose, as it combines information and instruction in both pastoral theology and church organization and management. It is written for laymen, who are engaged in the administration of the local church they attend, as much as it is for ministers. It deals primarily with the organization and operation of the modern church. Aside from laying down general principles, it contains much excellent information which will be of special value in meeting the problems of the modern church.

179 pages. 7 $\frac{1}{2}$ x5 inches. The Macmillan Company, New York, \$1.75. C. H. B.

Nyalik and Other African Sketches, by Mabel Easton.

A series of interesting sketches of African life clustering around Dungu Station in the Belgian Congo. The authoress, Miss Easton, of the Africa Inland Mission, displays real literary ability and unusual descriptive gift, and she makes the homely scenes and happenings of everyday missionary life in a quiet station in the center of heathen Africa pass before her readers so vividly that one seems actually to be there and taking part in them. After reading such

Moody Bible Institute Monthly

a book one finds it easier to pray for the far-away missionaries in a practical way, as the mind pictures their surroundings and daily round of duty.

95 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.00. R. H. G.

New Blood, by Louise Rice.

This is a story of a sleepy, old New Jersey town that was awakened into new life by an influx of a few immigrant families who came to the town to work in the lace factory.

The townspeople, at first, were indignant over the advent of these "New Americans," then tolerant, and at last when race prejudice was broken down, the people realized their responsibility to these newcomers and grew to love them.

The story is full of homely interest with both laughter and tears woven into its tale. It is told in a light, interesting manner, and yet it contains a lesson on our responsibility to the strangers within our gates.

110 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1. E. M. C.

Bible Study Outlines, by D. Sands Wright.

The writer is the director of religious education in the Iowa State Teachers' College, and is chairman of the committee on Bible study of the Iowa State Teachers' Association. He has felt the need of preparing an outline of Bible study for the public schools. For such portions of the Bible as it embraces, this synopsis is to be commended, but it is subject to a common criticism of similar outlines, in that it limits its study largely to the historical chapters. The vast portions of poetry, prophecy, and doctrine are only touched upon. A very interesting and helpful supplement is the glossary of biblical and relative terms that is found in the end of the book.

Paper, 109 pages. 7½x5¼ inches. The Daily Record, Cedar Falls, Ia.

C. H. B.

The Sunday-school in Town and Country, by John N. Somerndike.

This book was written primarily for the Presbyterian Sunday-school constituency, but will be helpful for all schools, in town and country. It will be especially appreciated for the attention that it gives to the Departmental Graded Lessons, which has been promoted so successfully by this denomination, and only this year adopted by the International Lesson Committee. It is to be commended for its brevity, as well as for such emphasis as it places upon leadership training, missionary instruction, and evangelistic effort. An appendix provides a plan for a suitable installation service, a Sunday-school constitution, and a Sunday-school library.

151 pages. 7¾x5¼ inches. Westminster Press, Philadelphia. \$1.25.

C. H. B.

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43	4.8%	55	6.0%	67	7.2%	76	8.6%
44	4.9%	56	6.1%	68	7.3%	77	8.7%
45	5.0%	57	6.2%	69	7.4%	78	8.8%
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Stories from 'Round the World,
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This is the third book of a series of missionary stories for young folks. Mrs. Northrop assures us that all its stories are "authentically heathenish, that is, they are founded on some true incident of heathenism, and not the weird imaginings of a young author's brain." But, to be frank, the book contains the merest minimum of fact coupled with the maximum of fancy. The stories purporting to set forth heathen customs in different lands are highly imaginative and extravagantly phrased, and they fall far short of representing accurately or fairly conditions as they actually are in the countries in question.

152 pages. 7½x4¾ inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

R. H. G.

Brains, Dollars and Progress, by Elton Raymond Shaw.

For those who believe in the importance of education in maintaining a

democracy, the statistics that have been compiled by the writer will be illuminating, if not startling. The fact that the census of 1920 reported 4,931,905 illiterates who could not read or write their name is not a true criterion of the situation. The statistics based upon the draft in the recent war reveals the fact that there are no less than 15,000,000 of our population that cannot read a newspaper or write a letter; in fact, the percentage of illiterates in the United States is larger than that of any of the enlightened nations of Europe. While we are spending \$750,000,000 for education, we are wasting \$22,700,000,000 for luxuries. How important, how useful is our education, and how comparatively little we value it is well brought out in this diminutive volume.

63 pages. 7½x5¼ inches. Shaw Publishing Company, Berwyn, Ill. 75 cents. C. H. B.

Handfuls of Purpose, by Pastor James Smith.

In this quite attractive volume there are expositor's outlines from both the Old and New Testament, Bible readings, gospel outlines, and seed thoughts. There is an excellent index of texts used in the volume. Already this series, ultimately to be eight in number, has reached the fifth mile post. What the *Morning Star* says about this volume could exactly express our view:

"These books by Mr. Smith are like short running commentaries from the reader's own study of God's Word. The thoughts are suggestive and practical."

While the purpose of such a book is to be commended, there is always the lurking danger that it may become a crutch without which the individual using it would be thrown on independent study of the Word, the result being better outlines with the personality of the student added. If such books could be put into the hands of many poorly educated men who were attempting to be pastors with improper preparation, there might be added reason for their use. If some wealthy person or persons would authorize the publishers to send the entire series to the class of pastor's described, much good might be done.

302 pages. 8½x5½ inches. Pickering and Inglis, 14 Paternoster Row, London, E. C. 4; 229 Bothwell St., Glasgow. \$1.25. J. H. R.

Romans Three, by Hunter Beattie.

The words on the title-page describe this booklet as "an authoritative statement from the Word of God concerning the ruin of man and the remedy of God." This statement is abundantly justified. Beginning with the words of verse 10, "As it is written," the author presents the content of the remaining verses in twenty-five divisions, each division containing a brief expression of the twenty-five successive parts into which these verses are divided. The value of this booklet is twofold. First, it affords much needed help for the proper understand-

ing of this important but difficult passage of Scripture. The preacher and Christian worker will find valuable aid here. In the second place, there is a personal application and appeal which makes it valuable for the unsaved reader. The ruin of man and the remedy of God is made clear and plain.

55 pages. 8½x5½ inches. Hunter Beattie, 25 Montith Road, Glasgow, Scotland. 12 cents; 12 for \$1.00.

J. C. P.

Work Days of God, by H. W. Morris.

The writer has written at length on the first chapter of Genesis. Loyal to the Word he rejects evolution, and finds in the wonders of creation the direct touch of the Creator. He accepts an original perfect creation, finding all of the great geological periods summed up in the first verse of Genesis. Following some great catastrophe, which rendered the earth a chaotic mass, he describes the work of reconstruction and rehabilitation in six literal days. He finds that the creations of each day representative

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of a similar and earlier form of creation, and that the continual repetition of the words "God said," to be a serious objection to a progressive or evolutionary creation. While some of us might differ as to the interpretation of the day-period, and also as to having our geological changes caused by an earlier catastrophe than the flood, the book will be found very helpful to those who believe the Bible to be the Word of God.

408 pages. 7x5 inches. Pickering & Inglis, London and Glasgow. 90 cents.
C. H. B.

Christianity at the Cross Roads,
by Rev. E. Y. Mullins, D.D. L.L.D.

This is one of the most notable of recent books in the field of modern apologetics. Like Professor Mullins' previous works this is characterized by its thoroughness, its breadth, and its clarity of discussion. If one owns Machen's *Christianity and Liberalism*, Faulkner's *Modernism and the Christian Faith*, and this last book by Dr. Mullins, he may feel well acquainted with the evils of present day Modernism and qualified to take his stand upon the side of reverent scholarship. The larger portion of the book deals with the reducing of Christianity by modern science, philosophy, historical criticism, and comparative religion. After revealing the defects and the fallacies of these attacks, the author devotes four chapters to the irreducible Christ, namely, the Christ of Christian experience, of the New Testament, in the larger spiritual life of the world, and in Christian history.

289 pages, 7½x5¼ inches. George H. Doran Company, New York. \$1.75, net.
G. S.

James: The Epistle of Reality, by Philip Mauro, author of *The World and Its God*, *The Number of Man*, etc.

This is a useful book, which we take the more pleasure in saying because recently we felt obliged to speak otherwise of a book on prophecy by the same author. The erroneous views in that book (as we regard them at least), do not appear in this except possibly in chapter 2, where, in passing, the author speaks of the disruption between the house of Israel and the house of Judah as now at an end. If this refers only to individuals of both houses who, through faith in Christ, are now united as members of His body, there can be no question about it, but the language seems to have another significance, though we may have misunderstood it.

We are one with the author in deploring the idea wherever it exists, that the epistle of James is not for this dispensation at all, but for Jewish Christians to be converted after the translation of the church. To set it aside on that ground is to do ourselves a great injury, for we need its many warnings against a "fictitious holiness" as he says.

From an exegetical point of view, the book renders a good service in pointing out that the epistle of James is not such a disjointed production as is commonly supposed, but that the subject of faith

runs through it all, connecting the several topics and making a unit of them. That suggestion alone to a real Bible student is worth the price of the book.

But we wish that when the author came to deal with the closing chapter of the epistle, he had taken time to be a little more explanatory at one point and a little more discriminating at another. That economic laws are *arbitrarily imposed* upon human industry by those who have gotten control of the world's finances is rather hard to believe, though it may be true, as he says. Also we are not sure that all who may be called financiers "are simply the priests who serve this great god for their own profit." Mr. Mauro does not say that *all* are, but he leaves little room for exceptions to be made. In the same way, these men seem to be the only "profiteers" he sees, but there are others, are there not?

We are glad that in 5:7, 8 of the epistle encouragement is found "to expect and pray for a manifestation of God's working at this time of the end," and that the author takes occasion at that point to raise a note of warning against the extravagances of the so-called "Pentecostal Movement" while admitting that many true saints of God are found in it.

Altogether we have read the book through with profit, and we pray God to make the "reality" of which it speaks the experience of our own life.

154 pages. 7½x5 inches. Hamilton Bros., 120 Tremont St., Boston. \$1.25.
J. M. G.

When the East Is in the West,
by Maude Whitmore Madden.

The Japanese immigration question is much to the fore these days. It is thought of and discussed almost wholly as a political problem. But it has other phases to which most Americans have never given a thought. Some of these phases, tinged with pathos and at times tragedy, are here admirably set forth in ten impressive stories of Oriental life on the Pacific Coast. The stories all have their basis in real fact. The author has lived and wrought in close relation to the problem and knows whereof she speaks. The book cannot fail to temper the feeling and judgment of those who read it, at least such as are Christians, regarding the immigration problem, by drawing out their sympathy for the Orientals in some of the hard and sad experiences in which the complex situation involves them. Like all other problems, this one will never really be solved except by gospel principles and means.

153 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

R. H. G.

What Are You Worth? by Rev. Charles L. Goodell, D. D.

This book is a collection of addresses on life problems to college students. It points out the vital questions a young

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It strikes a deep spiritual note. The author's final word of advice to young people who wish to live a successful life is: "Put yourself in the hands of the Master. Only He who gave you your powers knows their full possibilities. Only He who has fashioned your life can tell the high and holy purposes to which it may be given."

141 pages. 7¼x5¼ inches. George H. Doran Company, New York \$1.25. E. M. C.

China in the Family of Nations, by Henry T. Hodgkin, M.A., M.B.

An able and forceful presentation of the process of China's emergence from her past isolation into international relationship, and of the complex and serious problems which she faces by reason of these new involvements without and the new forces within the realm. The author shows a thorough conversancy with the march of events in China and the Far East, a fine appreciation of the Chinese nation, and a deep solicitude for her safety and welfare at this critical juncture. He gives much frank advice to her and also to western nations in their dealings with her. One may perhaps question if he comes out strongly enough upon the most fundamental

feature of all—the spiritual—as regards China's need and the effective means of meeting that need. While other books have covered considerable of the ground of this volume, yet the material here presented and the method of setting it forth will be found most valuable to those who covet a grasp of the Far Eastern situation, and particularly to such as expect to labor in any capacity in China or Japan.

267 pages. 7¼x4¾ inches. George H. Doran Company, New York. \$2.00. R. H. G.

The Cause and Cure of Infidelity, by Rev. David Nelson, M. D.

This is a new edition of a book written about ninety years ago by a man who was "a surgeon in the United States army, a distinguished Christian minister and a founder of institutions of learning." The style of the book is not quaint, but it is somewhat old-fashioned, and with many the method of treatment of the subject would not be considered up-to-date. Quite a number of the illustrations are certainly out of date and do not illustrate in our day. This old-fashioned book has long been recognized as very influential in the field of Christian evidences and its mission has not had an end.

The author takes up the arguments that were used against Christianity a hundred years ago and he refers very intelligently to Voltaire's *Philosophical Dictionary*, Volney's *Ruins of Empires*, and Tom Paine's *Age of Reason*.

The student of the present controversy going on even within the pale of the Christian church, would be surprised to find that the arguments that were used by the three men named are for the most part the arguments used in these days by the opponents of Christianity and by those in the churches recognized as rationalistic liberals. Such being the case, the arguments of the author are timely.

For the common people this book is admirable, for it does not indulge in technical terms and a child could understand it. The great society that prints this edition has doubtless carefully considered the real value of the work in our day and published it with the confidence that it will accomplish great good.

399 pages. 7¼x5½ inches. American Tract Society, 7 W. 45th St., New York. \$1.75. J. H. R.

William Carey, by S. Pearce Carey, M.A.

This latest biography of the "Father of Modern Missions" far surpasses all earlier accounts of his life and stands out as a classic in missionary literature. It is written by a great grandson of Carey, who has actually spent ten years, several of them in India, in an exhaustive search for new material bearing upon the career of his illustrious progenitor. From a large number of letters, diaries and documents hitherto undiscovered, he has brought to light a wealth of new and detailed information about Carey which

is of absorbing interest. Part I sketches the great missionary's "thirty-two English years," and Part II his "forty Indian years," and it is a difficult question to decide which section of the finely written narrative is the more fascinating. The author happily corrects the old and derogatory estimates of the first Mrs. Carey, and also of Dr. Thomas who accompanied Carey to India, and places them both in a much better light. No spiritually-minded Christian can read this fresh and fuller record of that famous missionary seer, whose great soul suffered the travail pains of the modern era of missions, without being profoundly stirred and blessed.

428 pages. 8½x5½ inches. George H. Doran Company, New York. \$3.50. R. H. G.

The Ways of Ah Sin, by Charles R. Shepherd, Th.D.

This is a book with a real message. It is an exposure of the wicked and crafty workings of the secret societies, known as Highbinder Tongs, which exist in all the larger Chinese communities in America. These powerful organizations are responsible, more than all other factors combined, for the habitual violation of the Oriental immigration laws, the illicit sale of opium, the notorious gambling dens and—worst of all—the devilish white slave traffic of Chinese girls which baffles all efforts to suppress. The narrative form adopted by the author adds greatly to the effectiveness of his presentation of the facts. The reader is from the start gripped and held by the astounding tales of vicious practices going on under cover in many of our large cities. It is earnestly to be hoped that this forceful statement and appeal will stir public opinion to the point of drastic action for the smashing up of this strongly entrenched and wicked organization which exists for the deliberate perpetration of crime and promotion of vice. The Highbinder Tongs should not be tolerated a day longer, nor need they be if only the moral and spiritual forces of the land will rise and act.

223 pages. 7¼x4¾ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. R. H. G.

(Continued on page 46.)

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Mrs. Newton Wray

ANSWERING THE CALL

One hundred twenty-two graduates of the July, 1924, class marched forth in answer to the call to service, with glad hearts responding, "Here, Lord, am I, send me!"

The baccalaureate address on Sunday, given by Rev. W. Graham Scroggie, pastor of the Charlotte Baptist Chapel, Edinburgh, Scotland, was definitely inspiring, as was the address of the president, Dr. James M. Gray, on Thursday evening.

Each recurring Institute graduation presents new phases of response and each year this unique school gives to the world hundreds of carefully trained Christian workers. The July class, including the graduates of the Evening School, represents twenty-eight states and six foreign countries. These will become pastors, Bible teachers, evangelists and missionaries, principally, in widely scattered fields of service.

The class roster follows:

Day School: Bertha Ball, Pennsylvania; Lola May Bartholomew, Missouri;

Grace B. Bennett, Ohio; Laura Natalie Bernecker, Pennsylvania; Olive Bettel, Maine; Jessie Marie Blanchard, Ohio; Mrs. Helen M. Brace, New York; Elsie Mae Buttles, Wisconsin; Dorothy B. Copland, British West Indies; Beula May Courtney, Ohio; Mrs. James P. Cross, Indiana; Dorothy May Ellerton, Canada; Alice Evins, Texas; Ida Pearl Frail, Ohio; Lois Fraser, Utah; Mrs. Rebecca M. Glover, Illinois; Mrs. Sallie M. Griffin, North Carolina; Beatrice Phyllis Hanson, Minnesota; Lily Joanna Hanson, Minnesota; Lulu May Huntley, Pennsylvania; Mary J. Jeffers, Illinois; Anna Johnson, Illinois; Anna Knaak, Kansas; Helen H. Kelly, Illinois; Jennie M. Kohl, New York; Kathryn Becker Kuhn, Pennsylvania; Amanda Caroline Kruse, Kansas; Lillie Elizabeth Kuebler, Ohio; Hulda Pauline Lehr, South Dakota; Frances Catherine Le Maire, Illinois; Miami Livengood, Kansas; Aganetha Loewen, Minnesota; Edna M. Loth, Wisconsin; Rachel Caroline McAllister, Tennessee; Lucile McCrary, Texas; Mrs. Phebe E. McDermott, Texas; Minnie E. McSpadden, Canada; Georgina M.

Marshall, Ireland; Mrs. Minnie B. Myerly, Maryland; Blanche M. Paris, Indiana; Anna Nelson, Nebraska; Mrs. Susan B. Powell, Illinois; Mrs. Goldie P. Rhodes, Missouri; Anna Rodgers, Ireland; Zola Bessie Smith, Indiana; Mrs. Carrie B. Sylvester, Oregon; Mrs. Jean O. Taylor, Canada; Esther Ton, New York; Mrs. Pearl E. Tribett, Indiana; Agatha Van De Velde, Ohio; Ruth C. Wick, Ohio; Mabel G. Wyder, New York; Cecil Thorne Allin, Canada; Herbert Wesley Atkinson, Canada; Fred L. Auginbaugh, Florida; Clayton E. Bacon, Pennsylvania; William Barkalow, New Jersey; Jesse P. Barrow, North Carolina; Allen Z. Bodey, Pennsylvania; Vern Edward Brace, Wisconsin; Vern W. Butler, Iowa; Paul A. Carlson, Minnesota; Charles Pell Carr, West Virginia; R. V. Clearwaters, Washington; Roland H. Collar, Michigan; C. Mott Cramer, Pennsylvania; Gerald Ansel Dahlquist, Nebraska; Donald G. Davis, Illinois; Samuel Decker, New Jersey; Leon S. DeSmidt, Wisconsin; Clinton E. Garvin, Pennsylvania; Lloyd S. Erb, Pennsylvania; William David Harger, Michigan; Harry Jonathan Harling, New Hampshire; J. David Harrison, Canada; Clarence M. Higgins, Ohio; William J. Hooker, Michigan; Roger Williams Howes, Canada; Clarence A. Jeunette, Ohio; Carl Walter Johnson, Washington; Herbert W. Johnson, Illinois; August



Lappala, Michigan; Fred G. Lasse, Russia; Ernest Samuel Luce, New York; Joseph McCaba, New Jersey; H. Stockton Myerly, Maryland; Glenn C. Oldaker, Virginia; Gilbert W. Otteson, Minnesota; Reginald V. Reynolds, Africa; Paul V. Robinson, Colorado; Morris E. Rosene, Nebraska; Carl E. Ruppelt, Iowa; Antonio F. Scorza, Illinois; Marion Crowell Sherrill, South Carolina; Frank L. Snyder, South Carolina; Edwin L. Stewart, West Virginia; Howard W. Strobel, Pennsylvania; Charles W. Stull, Iowa; George A. Sutherland, Oregon; E. Riley Sylvester, Oregon; A. Stewart Taylor, Canada; Leslie E. Tullar, New York; John C. Wanamaker, Wisconsin; Arnold Carl Westphal, Indiana; Jacob H. Whitacre, Indiana; George Leo Wilkins, Pennsylvania; Kenneth Samuel Wuest, Illinois.

Evening School: Signe Linnea Bennett, Esther J. Brinkmann, Mrs. Agnes S. Broeker, Mabel G. Bronson, Minnie Marguerite Larson, Anna Lassen, Edith Alfheld Lindquist. Ethel E. Paulson, Nancy C. Shannon, Estella Mildred Suter, Lillian A. Watermann, Mary J. Wiens, Edna Wixsom, Frederick August Hauck, John Joel.

Two hundred seventeen students of the Correspondence School also completed courses of study.

LUNCHEON IN HONOR OF THE SPECIAL SUMMER STUDENTS

One of the many pleasant occasions of the season was the one o'clock luncheon on Saturday, July 19, given by the Faculty and Business Staff in honor of the students of the special summer course. Dean Gosnell presided, in the

absence of President Gray, and spoke briefly of the pleasure afforded by the coming from many states of representative preachers, teachers and Christian workers who constitute the special enrolment. Dean Gosnell paid sincere compliment to the exceptional character of the special students of the present summer term and introduced the following who made brief addresses, all bearing upon the value of the Institute courses, the exceptional fellowship here found and the unique training in practical Christian work: Rev. J. E. Turner, teacher of Bible, Parson's College, Fairfield, Ia.; Rev. A. E. Calkins, Baptist pastor, St. Augustine, Fla.; Rev. J. W. Bickett, pastor, Roney's Point United Presbyterian Church, Wheeling, W. Va.; Miss Maud Coburn, Birmingham, Ala.; Miss Annis Elliott, Kansas City, Mo.; Miss Grace Ganske, St. Francis, Wis.; Miss Martha E. Early, Palmyra, Pa.; Miss Obaldo, Philippine Islands; Miss Roxie K. Goddard, Fountain City, Knoxville, Tenn.; Mrs. Myrtle D. Pierpont, Jonesboro, Ga.

Following these addresses, Rev. W. Graham Scroggie, of Edinburgh, Scotland, spoke earnestly from the assuring Scripture of 2 Corinthians 9:8: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work."

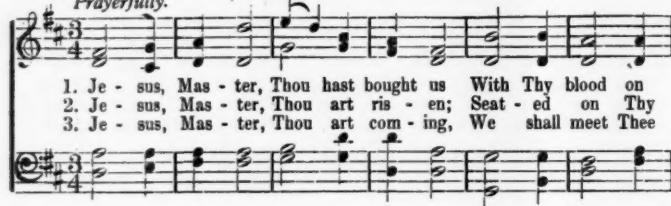
A song of fellowship, a prayer and cordial handshaking completed the program.

Jesus Our Master.

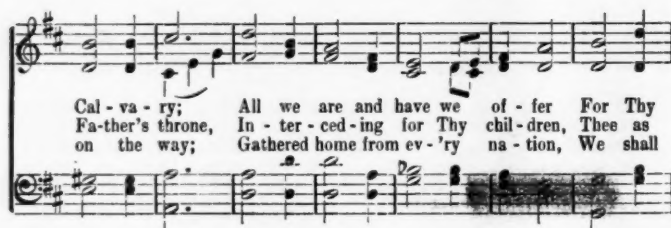
GEORGINA M. MARSHALL

DONALD G. DAVIS

Prayerfully.

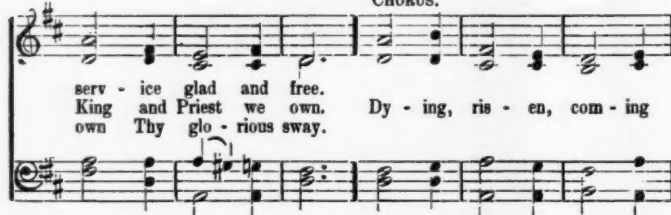


1. Je - sus, Mas - ter, Thou hast bought us With Thy blood on
2. Je - sus, Mas - ter, Thou art ris - en; Seat - ed on Thy
3. Je - sus, Mas - ter, Thou art com - ing, We shall meet Thee

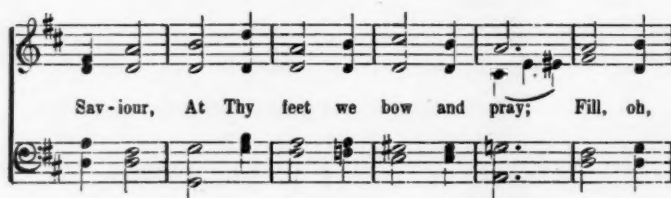


Cal - va - ry; All we are and have we of - fer For Thy
Fa - ther's throne, In - ter - ced - ing for Thy chil - dren, Thee as
on the way; Gathered home from ev - 'ry na - tion, We shall

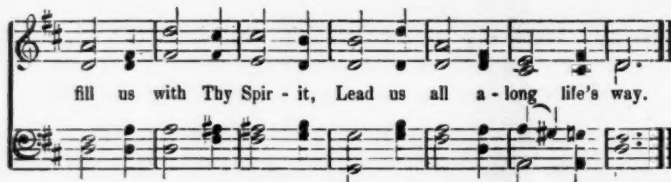
CHORUS.



serv - ice glad and free. Dy - ing, ris - en, com - ing
King and Priest we own. Thy glo - rious sway.



Sav - iour, At Thy feet we bow and pray; Fill, oh,



fill us with Thy Spir - it, Lead us all a - long life's way.

CLASS SONG—JULY, 1924

REESE-OTTESON RECITAL

Mr. Gilbert Otteson, tenor, has just completed his music studies at the Institute, graduating in the July, 1924, class. On July 21 he was presented in recital with Miss Anna Bell Reese, pianist, another Institute student. Both contributed to the well established reputation which the Institute already enjoys for efficiency in its department of music, and which extends to every department of its work.

Mr. Otteson is a song leader with a well earned popularity in Institute circles. His voice is rich and sympathetic, his enunciation faultless, and his appearance singularly modest and free from mannerisms. He sang a varied program including classical selections and definite religious numbers with equal effect.

Miss Reese's numbers were classical selections from Chopin, MacDowell, Schumann, Mendelssohn, and Liszt, with two hymn elaborations of rare sweetness and appeal.

Both she and Mr. Otteson evinced careful training and excellent technic, which together with their exceptional talent will insure their success in artistic leadership.

STUDENTS OF OTHER DAYS

E. L. Wolslogel, '09, has received the award of a free scholarship in voice training offered by Horatio Connell of Philadelphia.

George A. Peterson, '23, a graduate of the Evening School, was ordained June 27 in the First Danish Baptist Church, Chicago. Rev. J. R. Schaffer, Super-

Moody Bible Institute Monthly

intendent of Men, delivered the ordination sermon.

H. G. Hamilton, '09, conducted a Bible conference at the First Church, Rochester, Mich.

Floyd T. Holland, '18, is pastor of Adelaide Street Baptist Church, London, Ont.

H. F. Holbrook, '11, has entered the evangelistic field as a song leader.

Charles Edward Bowen, '21, was ordained June 19 at Whitehall, Wis., Baptist church.

William S. Dixon, '13, singing evangelist, has conducted fifteen campaigns during the last year.

W. E. Parry, '96, has been pastor of the People's Tabernacle (interdenominational), Knoxville, Tenn., for twenty-two years. His assistant is Miss Roxie Goddard, who has been a student at the Institute Summer Course for two years.

John J., '14, and Mrs. Ross have been enrolled for the Special Summer Course. They are in charge of the United Presbyterian Church, Northfield, Ohio.

Elmer W. Blew, '05, has been appointed executive for Wenatchee Presbytery, Wenatchee, Wash.

S. J. McCarrell, '14, one of the guests at the Alumni Reunion at Gull Lake, Ind., July 11, expressed the appreciation of the former students for the Institute and their fidelity to it.

PROMOTION OF MR. PRINCE

The Executive Committee has promoted Mr. Grover C. Prince to be Assistant Secretary of the Extension Department with special relation to the Bureau of Maintenance and Annuities.

RECENT SPECIAL SPEAKERS

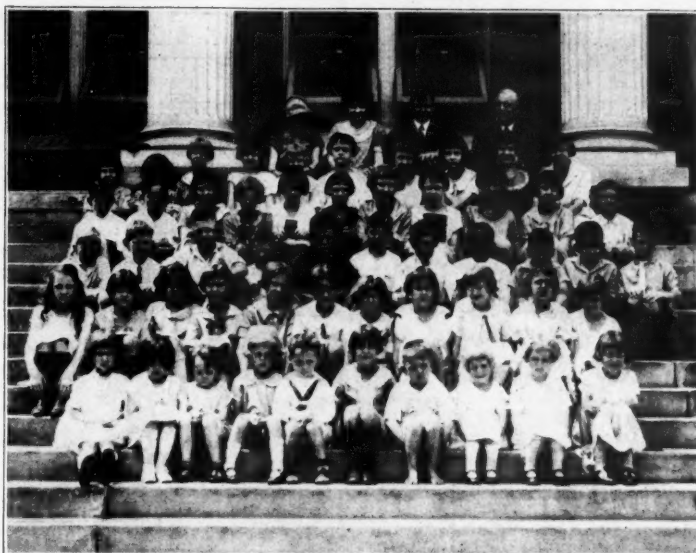
Dr. J. L. Campbell, Dean of the Bible Department, Carson and Newman College; Dr. James Turner, Chair of the Bible, Parson's College; Rev. W. W. Akers, pastor, First Presbyterian Church, Lincoln, N. C.; Dr. J. W. Bickett, pastor, Roney's Point United Presbyterian Church, near Wheeling, W. Va.; Rev. W. Graham Scroggie, Edinburgh, Scotland; Rev. A. E. Calkins, pastor, Baptist church, St. Augustine, Fla.; Rev. Frank Oldridge, Williamstown, Vt.; Rev. John C. Bailey, Rock Hill, S. C.; Rev. S. A. Morning, Deep River; Rev. J. B. Trotter, Hannibal, Mo.; Rev. H. G. Birchley, Pasadena, Calif.; Miss Clara Bjoland and H. V. Andrews, missionaries from India; Miss Amelia Buchanan, missionary from Belgian Congo; Mr. Henderson Lane, Baptist evangelist, Toledo, O.; Miss Helen M. Shaw, missionary from Persia; Miss Virginia C. Williams, of the Institute Extension Department.

MORE REAPERS FOR WHITE HARVEST FIELDS

Viola Nourse, '19, has completed her nurse training and sailed for India under the United Presbyterian Board. She is in the language school at Mussourie, Landour, India.

Myrtle Wilson, '17, Florence Levy,

September, 1924



Mrs. Harry D. Clarke's group of children, recent evangelistic campaign, Holly Springs, Miss. Mrs. Clarke, Mr. Clarke and Rev. C. P. Meeker are shown in back row. All these children, ranging from seven to fifteen years, except the babies in front row, were brightly converted.

'17, missionaries of the Africa Inland Mission, returned to Africa June 7 with Gertrude Weber, '22, and Olive Love, '23, new missionaries. Beulah Mac-Millan, '17, and Clio Briggs, '20, are associated with the same board.

Petronella D. Wolf, '20, is located at a new mission station on the Zambesi, in No. Rhodesia, South Africa.

Annie Mae Hall, '22, is laboring under the auspices of the Swedish American Mission at Canton, China.

Mina Pletcher, '19, is teaching in the Methodist Bible Woman's Training School at Lingayen, Pangasinan, Philippine Islands.

Mr. and Mrs. George Woodley, '14, Mr. and Mrs. Charles W. Teasdale, '20, Miss Harris and Jessie Harrel, '16, sailed from New York, May 10, on the S. S. *Homer* for Kenya Colony, Congo, Africa, under the Africa Inland Mission.

Alma Gahn, '20, also sailed for Africa in May under the direction of the South Africa General Mission. A farewell service at the Institute was led by Rev. A. J. Bowen, field secretary of the council, A. F. Gaylord, and John S. Ferguson of Portuguese East Africa.

W. E., '18, and Mrs. Craighead (Hazel Thomson, '19), are located in Bessarabia.

Mr. and Mrs. Ralph T. Davis, '18, missionaries of the Africa Inland Mission are members of a party which is pioneering in French Equatorial Africa.


Hester E. Field, Olga Johnson, Ranier McKenzie, Lois Henderson and Florence Hughes, all of '20, are laboring under the Presbyterian Board in Korea.

ONE HUNDRED PER CENT AMERICAN

White Eagle, a native Winnebago Indian from Wisconsin is registered this term at the Institute, preparing for gospel work among his own people.

His wife, Alice Bear, also a Winnebago, is with him. White Eagle calls himself a 100 per cent American, and says the Indian has the first claim to this title.

The Winnebagos were moved from Wisconsin to Nebraska many years ago, and forced upon a government reservation there, but many ran away and returned to Wisconsin, among them White Eagle's father. Both the present White



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Eagle and his wife claim by inheritance the Nebraska lands of their grandfathers, but are not permitted to sell these holdings and can only lease them by permission of the United States Commissioner of Indian Affairs, who not only keeps the individual record of every living Indian but has a discretionary control of his finances.

ACTIVITIES OF THE AUGUST, 1920, CLASS

The latest class letter shows the following interesting changes from the report published in March, 1923:

Engaged in pastoral work: Mrs. Marguerite Bengston and her husband, Naugatuck, Conn.; Pattie Mather Eakins, Sparta, Tenn.; Mr. and Mrs. Howard Keithley, Silvis, Ill.; C. G. Langley, Port Wing, Wis.; A. D. Mohr, Riceville, Ia.; W. H. Sproule, Christian and Missionary Alliance Tabernacle, Anderson, Ind.; Margaret Eavey Stewart, Buffalo, N. Y.; Edward Ton, First Reformed Church, Buffalo, N. Y.; Elliott W. Zoller, Vicksburg, Mich.

Pastors' assistants: Carolyn F. Boyd, Lincoln, Ill.; Mabel Sloan, Stilwell, Kan.; Vera Whitechurch, Kansas City Mo.

In school: George S. Ager, Dennison University; Ralph D. Harper, University of Michigan; Milton G. Nelson, Wheaton College; George Sagen, Wheaton College.

Home Missions: Dorothy M. Arnold, Dryhill, Ky.; Warren M. Cleveland, American S. S. Union in Illinois; Ida Ellington, Sunshine Mission, Chicago; M. C. Maietta, Springfield, Ill.; Grace Overbury, Chicago Hebrew Mission; Fern Ruchman, South Bend, Ind.

Missionaries abroad: Marie J. Curtice,

Maracaybo, Venezuela; Mary T. Hoffman, Tsuchow Kan, China; Mr. and Mrs. Arthur Jensen, Mhlotshe, Swaziland, South Africa; Olga Johnson, Changju, Chosen, Japan; Alice Kupferer, Africa; Ranier J. McKenzie, Andong, Chosen, Japan; Helen J. Noordewier, Beni Suef, Egypt; Mrs. Arthur Peterson, La Victoria, Estado Aragua, Venezuela; Mabel Schultz, Sierra Leone, West Africa; Ruth Thiers Shaffer, Kijabe, B. E. Africa; Armenia Thompson, Lingayen, Pangasinan, P. I.; Ruth Tenny-Legant, Arampa, Bolivia; Mr. and Mrs. Chas. Teasdale, Kenya Colony, E. Africa; C. E. Travis, South America.

Teachers: Alta D. Fralick, Detroit, Mich.; Sara Lackey, Steelton, Pa.; Helen Sinclair, Oak Park, Ill.; Frieda Stettler, Charleston, W. Va.; Zora Squier, Chicago.

In business: M. O. Burford, Lester, Pa.; Esther J. Funk, Buffalo, N. Y.

BORN

To W. J. and Mrs. Bumiller (Sara Conant, '20) a son, Walter James, Jr., June 24, Mishawaka, Ind.

To John B. and Mrs. Stanton (Mary Tarte, '22) a son, John Bloomfield, Jr., June 5.

To Harry J., '22 and Mrs. Reed (Sarah Smith, '20) a son, James Richard, June 27.

To Fred and Mrs. Legant (Ruth Tenny, '20) a son, Ralph Edwin, April 15, Arampampa, Charcas, Bolivia.

To Charles H., '19, and Mrs. Larson, '18, a son, Homer Irving, March 19.

To C. R. and Mrs. Wierenga (Ella Kieft Evening School, '21) a son, Richard Kieft, June 22, Kodaikanal, Madura District, So. India.

MARRIED

Francis Hood and Zella Richardson, '18, July 28, Alberta, Canada.

Harry Dixon Loes, '15 and Garnet C. Leonard, '24, July 3, Cicero, Ill.

DIED

Mrs. Earl Hayford (Alice Clifford Hutchinson, '17), June 30, at Yorkville, Ill.

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BOOK NOTICES

(Continued from page 42.)

BOOKS RECEIVED

George H. Doran Company, New York.

"The Wonders of the Kingdom," by G. R. H. Shafto. Cloth, 190 pages, \$1.75, net.

"The Christ of the Children," by J. G. Stevenson. Cloth, 186 pages, \$1.60, net.

"Looking Unto Jesus," by T. Marshall Morsey. Cloth, 136 pages, \$1.25, net.

"Robert Morrison," by Marshall Broomhall. Cloth, 238 pages, \$1.50, net.

"The Significance of the Cross," by Rev. George H. Morrison, D. D. Cloth, 72 pages, 85 cents, net.

"Sermons on Books of the Bible," by Rev. William Wistar Hamilton, Th. D., D. D. Cloth, 300 pages, \$1.75, net.

"Jackson of Moukden," by Mrs. Dugald Christie. Cloth, 155 pages, \$1.35, net.

"The Children's Paul," by J. G. Stevens. Cloth, 188 pages, \$1.60, net.

Fleming H. Revell Company, Chicago and New York.

"Heaven Opened," by Rev. James M. Campbell, D. D. Cloth, 193 pages, \$1.50.

"Yesterdays," by Lucy Seaman Bainbridge. Cloth, 127 pages, \$1.25.

"The Mere Man and His Problems," by Rev. Charles M. Sheldon, D. D. Cloth, 223 pages, \$1.50.

"One Generation to Another," by Rev. Harris Elliott Kirk, D. D. Cloth, 225 pages, \$1.50.

Bible Institute Colportage Association, Chicago.

"His Salvation, As Set Forth in the Book of Romans," by Norman B. Harrison. Cloth, 158 pages, \$1; paper, 60 cents.

"Why the Pastor Failed," by Rev. J. E. Conant, D. D. Paper, 48 pages, 25 cents.

"One Thousand Best Bible Verses," compiled and edited by Rev. J. B. Smith, D. D. Paper, 126 pages, 50 cents.

Hamilton Bros., Boston.

"Which Version, Authorized or Revised?" by Philip Mauro. Cloth, 119 pages, \$1.25.

"James: the Epistle of Reality," by Philip Mauro. Cloth, 154 pages, \$1.25.

Cumberland Presbyterian Publishing House, Nashville, Tenn.

"Is Christianity the Only True Religion?" by Rev. James M. McLeskey, D. D. Cloth, 73 pages.

"Immortality," by Rev. James M. McLeskey, D. D. Cloth, 83 pages.

Pentecostal Publishing Company, Louisville, Ky.

"Jocko-Homo," by B. H. Shaddock, Ph. D. Paper, 32 pages, 15 cents.

People's Christian Bulletin, 573 W. 181st St., New York City.

"Lecture on the Virgin Birth and Divinity of Jesus the Christ," by Elmer E. Franke. Paper, 50 pages, 25 cents.

William Leon Brown, 850 W. Madison St., Chicago.

"The Final Conflict, or the Devil's Masterpiece and His Overthrow," by William Leon Brown. Paper, 44 pages, 20 cents.

Marshall Bros., Ltd., London.

"The Kneeling Christian," by An Unknown Christian. Stiff paper, 148 pages, 2/6.

"The New Zambesi Trail," by C. W. Mackintosh. Cloth, 370 pages, 10/6, net.

"God's Storehouse," compiled by the late T. W. Wilson, J. P. Cloth, 3/6.

Pickering and Inglis, Glasgow.

"What to Teach and How to Reach the Young," by George Goodman. Cloth, 246 pages, 90 cents.

"Work-Days of God," by H. W. Morris, A. M. D. D. Cloth, 408 pages, \$1.

Hunter Beattie, 25 Monteth Row, Glasgow.

"Romans Three," by Hunter Beattie. Paper, 55 pages, 12 cents; 12 for \$1.

Oliphants, Ltd., London and Edinburgh.

"From the Forest," by Amy Wilson Carmichael. Stiff paper, 145 pages, 75 cents.

Seeley, Service and Company, Ltd., London.

"Missions As I Saw Them," by Mrs. Thomas Butler. Cloth, 284 pages, 6/-.

Church Missionary Society, Salisbury Square, E. C., London.

"Glimpses of Persia," by M. M. Wood. Stiff paper, 76 pages.

Nile Mission Press, Cairo, Egypt.

"A Survey of the Missionary Occupation of Egypt," by H. E. Philips, Ph. D., Paper.

Bound Volumes of Moody Bible Institute Monthly, Volume No. 24, September, 1923 to August, 1924, inclusive, are now ready. We have only a limited number and will appreciate early orders from those who desire same. We are making the special price of \$3.00 per volume this year. They are very attractive volumes. Address the MOODY BIBLE INSTITUTE MONTHLY 163 Institute Place Chicago, Ill.

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"He that sitteth in the heavens will laugh." So may we. "Jocko-Homo-Heavenbound" (book) is keen satire on ape-man-saint folly, by humorist turned from general. So utterly explodes Darwinism that 9 "modernist" hush-a-bye papers decided to stop advertising it. One evangelist ordered 1000. College president sold it to students. Money back if desired. 15c (cost) Homo Co. Rogers, O. Agts. 200%.

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Was won for the Crucified:
Sin lost a fresh seceder
To the ranks of the Lamb who died.

O gracious gospel story,
So small a channel to choose:
O patient Lord of Glory,
Such a humble means to use:
O tender invitation
To come by a page so slight:
O bountiful salvation
Few words,—but Love infinite!

If I have not found the Saviour,
Let me no more delay;
He may grant His pard'ning favor,
While I read His Word today;
But if Jesus' great salvation
Is mine; with true lowliness
Let me spread the invitation
Which another soul may bless.
—William Olney.

YOUNG PEOPLE'S GOOD LITERATURE CAMPAIGN

Young people of a church are usually ready for some service, but need the inspiration, direction, and oversight of a patient and consecrated pastor.

Why not organize the young people for the coming fall and winter in a good literature campaign? Book stores, distinctively such, are found in cities, but not often in towns and villages. Furthermore, an average book store is not concerned in promoting the gospel in print—nor does it have the means for direct approach to the people that individuals have. It is surely the "business" of the evangelical church to encourage wholesome Christian reading and the young people can greatly assist.

HOW TWO TRACTS WERE USED

A young man went home to tell his father of his conversion. The old man worked himself into a fury at his son's presumption in saying that he was saved, and turned him out of the house. The son dropped a copy of *Safety, Certainty, and Enjoyment* in the passage. Next morning he returned to see his father, and writes thus: "Last night I left him dancing with rage; and this morning I found him dancing with joy." He was saved through the booklet. The recorder of this adds a sequel. While traveling in a corridor car with low partitions, I was speaking to the passengers when a head bobbed up, and a young woman said: "I was saved three weeks ago through reading *Do You Hope or Know that You Have Eternal Life?*" She was a daughter of the man who was so angry at his son's presumption.—Wm. Luff, in *The Christian*.

September, 1924

GOD'S PROVIDENCE OVER THE GOSPEL IN PRINT

La Banda, Argentina.

A young man here came to see me, desiring to show me a book that had been a great blessing, and which he said he was reading over and over. It was *The Way to God*, by D. L. Moody, which had been given to his brother. He had found it in the house, without covers and minus several pages, but it was thus still doing good work.

—J. W.

ONE WAY TO SERVE THE LORD

There are many well-meaning believers who do not regularly, or even spasmodically, do any definite Christian work. This is regrettable, especially in view of the world's present spiritual condition, and the necessity of growth in the Christian life of the believer.

Colportage or "book missionary" work is just what is needed. It offers fresh air, exercise, and the particular "job" in Christian service, which—though done during a schedule of odd hours—offers a valuable training and exceptional opportunity for heart-to-heart dealing along spiritual lines. It will quicken the inner life of every Christian undertaking it.

MR. MOODY'S BOOK FUNDS

Administered by The Bible Institute Colportage Association of Chicago.

The following contributions have been received from July 1 to 31, 1924, inclusive:

Alaska Book Fund: 2 Contributions, \$4.00;
Army and Navy Book Fund: 1 Contribution, \$5.00; Fire Station Book Fund: 1 Contribution, \$2.98; Hospital Book Fund: 9 Contributions, \$181.50; India Book Fund: 2 Contributions, \$28.00; Latin-America Book Fund: 2 Contributions, \$105.00; Lodging House Book Fund: 2 Contributions, \$4.00; Lumber Camp Book Fund: 3 Contributions, \$11.00; Missionaries Fundamentals Book Fund: 1 Contribution, \$1.00; Mountain Book Fund: 25 Contributions, \$221.95; Pioneer Book Fund: 12 Contributions, \$132.00; Prison Book Fund: 91 Contributions, \$490.49; Free Tract Fund: 4 Contributions, \$7.30.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from July 1 to 31, 1924, inclusive.

Africa Book Fund: To one point in South Africa: 20 Colportage Library Books, 10 Evangel Booklets.

Alaska Book Fund: To one point: 5 Colportage Library Books, 16 Evangel Booklets, 15 Pocket Treasuries.

Army and Navy Book Fund: To one point: 55 Colportage Library Books, 45 Evangel Booklets, 50 Pocket Treasuries.

Hospital Book Fund: To 8 points in 7 states: 378 Colportage Library Books, 550 Emphasized Gospels, 388 Evangel Booklets, 130 Pocket Treasuries, 975 tracts.

India Book Fund: To one point: 12 Colportage Library Books.

Latin-America Book Fund: To 7 points in 3 countries, and 4 states, 267 "The Way to God," in Spanish, and 192 "All of Grace," in Spanish.

Lumber Camp Book Fund: To 2 points in 2 states: 1,000 Pocket Treasuries.

Mountain Book Fund: To 15 points in 7 states: 926 Colportage Library Books, 792 Evangel Booklets, 311 Emphasized Gospels, 915 Pocket Treasuries, 350 tracts.

Pioneer Book Fund: To 12 points in 9 states and Canada: 191 Colportage Library Books, 161 Evangel Booklets, 25 Emphasized Gospels, 125 Pocket Treasuries.

Prison Book Fund: To 60 points in 29 states: 2232 Colportage Library Books, 2232 Evangel Booklets, 3063 Pocket Treasuries, 1195 Emphasized Gospels, 150 tracts.

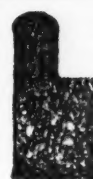
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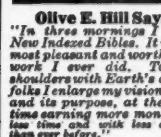
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Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
J. H. RALSTON, Associate Editor.
S. A. WOODRUFF, Publishing Agent.

Subscription price either in the United States or to any foreign country, \$2.00 a year. Single copy, 20 cents. Remittances should be sent by bank draft or postal or express money order, payable to Moody Bible Institute Monthly. Personal checks must be accompanied with 5 cents additional for exchange.

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Moody Bible Institute Monthly

Publication Office, Mount Morris, Ill.
Editorial and Executive Offices: 153-163 Institute Place, Chicago

Entered as second-class matter, January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in section 1103, Act of October 3, 1917, authorized on June 18, 1918.

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Moody Bible Institute Monthly

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How Sherwin Cody has been able, by means of a remarkable invention, to improve the speech and writing of thousands of persons in fifteen minutes a day.

PRACTICALLY all the many formulas for success can be summed up in this simple principle: *You must be able to make other people do what you want.* And how can you successfully command others to do what you want, how can you move others by inspiration, how can you persuade and convince—when your vocabulary is sadly limited and you cannot speak either fluently or correctly? In every field of endeavor, the outstanding men are those who speak and write with clarity and force. They may be known as "silent men," but when they *must* talk, they can do so! Their words then bite like chisels into the brains of other people, and *their will is carried out!*

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Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That is wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

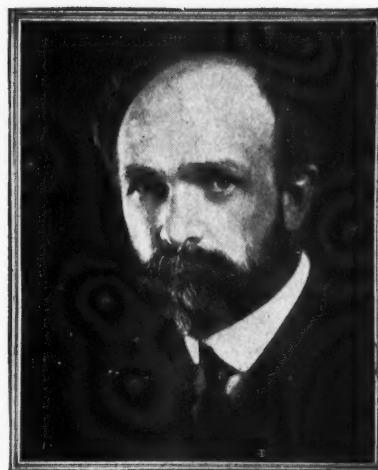
If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you, but who would on the contrary, support and help you. The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

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